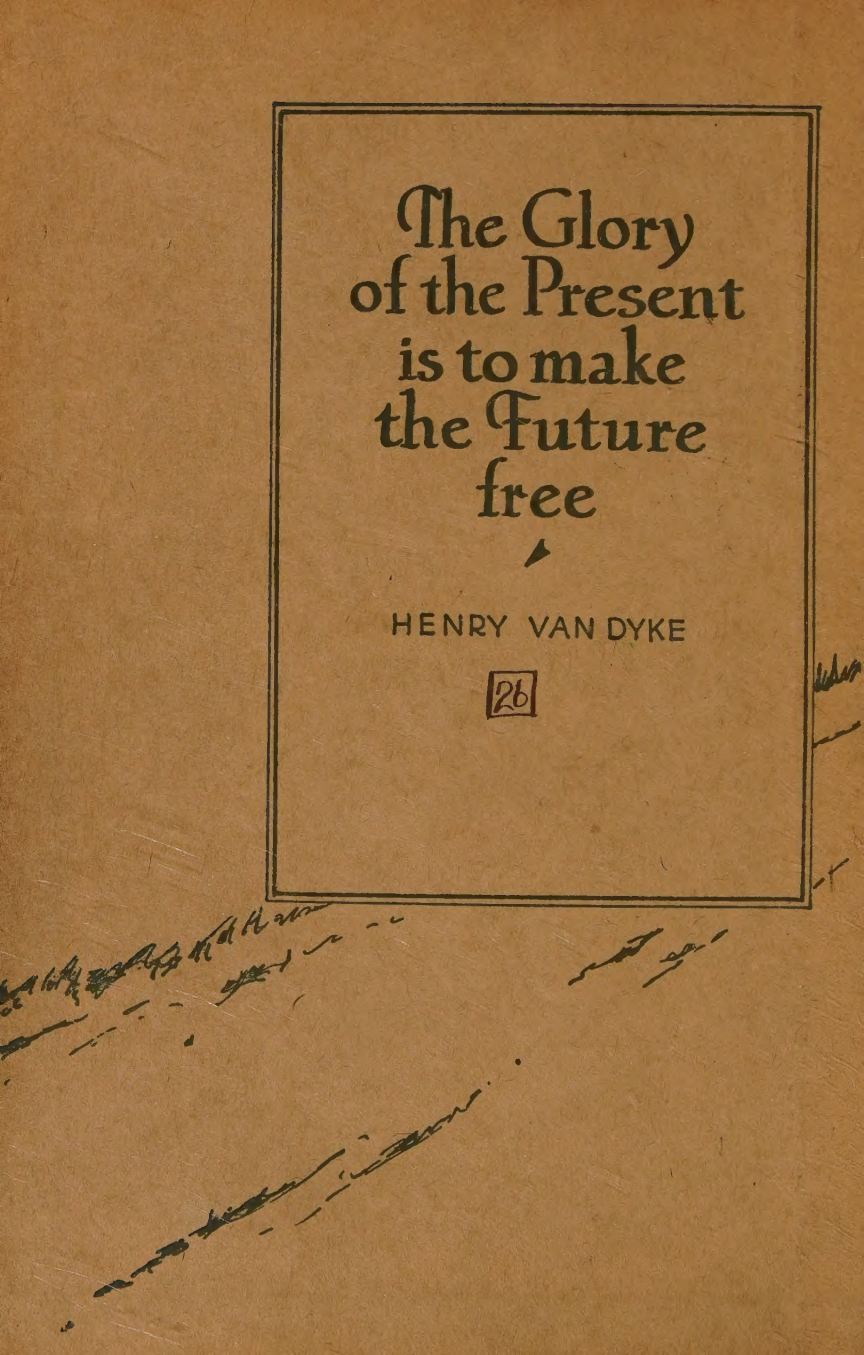
THE STORY OF AMERICA

THE AGE OF DISCOVERY

The Glory of the Present is to make the Future free

HENRY VAN DYKE



THE STORY OF AMERICA

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BOOK I

THE AGE OF DISCOVERY

By Ramon Coffman

Author of "Child's Story of the Human Race"

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The Story of America

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FOREWORD

This book is a historical reader for children. It is written biographically, to a large extent, in that the events of the early discoveries in America have been centered around the lives of those men who first sought out this country and made it known to the rest of the world.

The subject matter, however, is not confined to mere biographical sketches of individuals—historical facts are thus lost sight of in a record of personal chronicles—but portrays, rather, through the lives of the discoverers, the conditions of the times when America was being explored, and the part that these daring men played in the beginnings of the New World which later became our country.

The narrative is written in an informal style, much as it might be given, conversationally, to a group of listening boys and girls. The entertaining manner in which historical events are related, the simple vocabulary employed, and the vivid presentation of facts, combine to give the book a definite appeal to children. The author, Ramon Coffman, is a popular writer for young people, his *Child's Story of the Human Race* (Dodd, Mead & Co.) and other publications having made him well known among juvenile writers.

The Age of Discovery is the first of six volumes which compose "The Story of America." The aim of this series is to present, in form adapted to young readers, the story of our country's founding and growth and to make of each period a vivid, colorful time. While the individual volumes are part of a series, each is complete in itself and may be used without reference to the others. The titles identify that period of time which each book treats and are as fol-

lows: *New World Settlement, Growth of the Colonies, Colonial Life in America, Founding the Republic* and *Advancing the Frontier.*

It is the purpose of these books to awaken in boys and girls an interest in historical narrative and to create a liking for it. It is hoped that these readers may serve as a foundation for the formal course in American history.

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THE AGE OF DISCOVERY

THE INDIAN WIRELESS

Before the white men came to America, Indians had worked out systems of signals by which they could make one another understand at a long distance. Here we see two groups of western Indians making signs from opposite cliffs. The group in the distance is asking, "Who are you?" Those in the foreground are replying, "We are Pani." (*From the Fifth Report of the Bureau of Ethnology.*)

THE STORY OF AMERICA

CHAPTER I

BEFORE THE WHITE MEN CAME

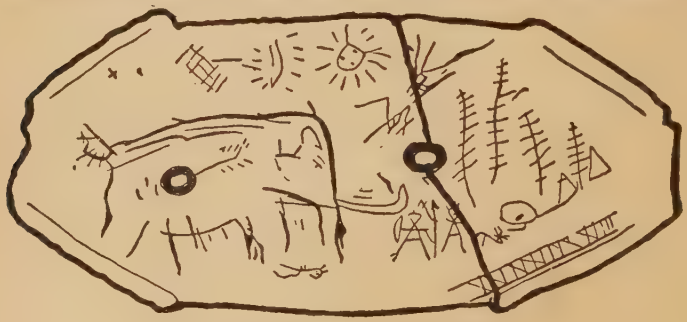
THE first settlers of America, so far as we know, were Indians. We call them "Indians," even though we are fairly certain that their ancestors did not come from India. The name of the natives sprang from a mistake made by Columbus, and the mistaken name has been continued ever since. It would be hard to correct the error at this late date, because to us the red men are Indians, no matter how they came by the name.

Men of science agree that the ancestors of the Indians came from Asia, and it is very probable that they are of Mongol stock. They have long, straight black hair like that of the Mongols, and the color of their skin is much the same. The chief difference is that the Indians do not have the eye-slant of the Mongols.

I wish I could tell you just when the first people lived on the continent, but I cannot do so.

There is a great deal of doubt about the subject. Some time ago the skull of a human being was found deep in the earth in California, beneath layers of rock. If the skull was there before the rock formed above it, the man who was buried there must have died more than 100,000 years ago.

In several places, the bones of mastodons (large animals somewhat like the elephant)



THE LENAPE STONE

This stone was named after the Lenapes, or Delawares, in whose former country it was found. A Pennsylvania farmer picked up the larger piece in 1872, while plowing. The smaller piece was found nine years later. Poorly formed figures of men are shown fighting a mastodon.

have been found near stone arrowheads. The arrowheads may have belonged to Indian hunters, who fired at the big, elephant-like beasts with bows and arrows.

A sketch of one side of the famous Lenape Stone is here illustrated. It was found in

Pennsylvania, and the carving may have been done by an Indian artist who lived when there were mastodons on the continent. Even if there were people in America, however, at the time that the mastodons lived, this fact does not tell us certainly how far the tribes date back. Scientists do not know just when the last of the mastodons died.

RELICS SAVED BY A VOLCANO

Long ago, a volcano burst forth near the site of the present Mexico City. Scientists have studied the lava, and they have reason to be-

CLAY BOWLS

The volcano's lava saved clay bowls of this kind from decay. Notice how "real" the legs were made.

lieve that the eruption took place at least three thousand years ago.

Under the lava have been found bones of people who lived at the time when the volcano broke loose. Many objects which those people made have also been discovered. One of these is a small statue of a man who wore a pointed

hat; this hat was no doubt helpful in keeping off the warm rays of the sun. Other small statues show that these people sometimes wore cloths on their heads, bound after the order of turbans.

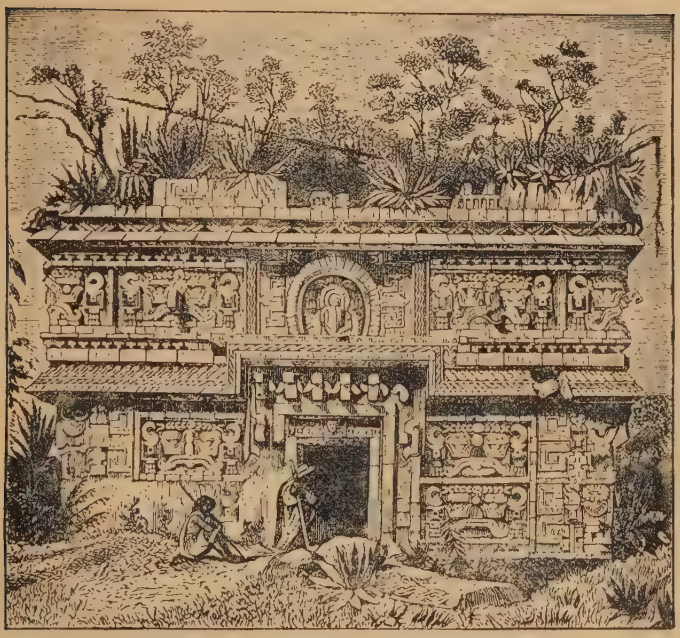
The olden Mexicans knew how to work with clay. Bowls formed of clay have been found under the lava, and in some cases they were held up by "legs," such as are shown in the illustration on the preceding page.

CITIES OF THE MAYA INDIANS

In the southeastern part of Mexico is Yucatan, a land which was once the chief home of tribes of Indians called "Mayas." The Mayas were among the brightest people who lived in America in olden times. Their records go back about 2,000 years, and the ruins of cities in which they once lived have been found. Their buildings were largely made of stone.

BIRD DESIGN ON VASE
Found in the ruins of Copan.

Some of the Mayas lived outside of Yucatan. Indeed, their first great cities seem to have been built in Guatemala and Honduras. One city in



RUINED TEMPLE IN YUCATAN

Honduras is known as Copan. At the center of Copan, the people used to gather at a temple and worship their gods. Part of their worship was made up of "sacred dancing," on platforms near the temple.

The homes of the Mayas were in some cases three stories high. They were commonly formed of concrete, with a limestone plaster on the outside. A curious panel has been found among the ruins of a Yucatan city. It was

A MAYAN STATUE

This statue once stood in the ancient city of Copan. Notice the many faces and designs.

placed above the doorway of one of the homes, and was an attempt to picture the giant face of a god or demon. The Mayas sometimes wore masks which bore the same sort of ugly image.

BOOKS AND CALENDARS OF THE MAYAS

The Mayas knew how to write before the white men reached their country. Their writing was simple, and was partly formed of pictures of the objects about which they wrote; but they also made signs which stood for sounds. The picture-words and sound-signs were placed upon the dried inner bark of trees, upon animal hides, and upon a kind of paper.

The writings of the Mayas were about religion, magic, history, and the calendar. They were put together in books, of which there were a great number when the Spaniards came to Yucatan. Sad to say, the Spaniards destroyed as many of the books as they could find, calling them "heathenish."

Three old Mayan books have been found, however. They speak chiefly about religion and the calendar. The writing is queer, and you would have a hard time trying to find out the meaning. The fact is that scholars are still puzzled by part of the Mayan writings; but they have been able to figure out the meaning

of some of the markings, including those about the calendar.

The Mayas kept a careful record of the passing of time. They used two forms of calendars. The later and better calendar divided the year into nineteen parts, or "months." Each "month" had twenty days, except a short month, which had five days. The year appears to have begun in the late summer, at a date which would about agree with our August. The time-keepers of the Mayas knew that the year is several hours longer than 365 days, and they therefore arranged to have "leap years," as do we, so as not to disturb their records.

THE NINETEEN MONTH SIGNS OF THE MAYAS

Many of the arts of the Mayas were known to the Aztec Indians, who lived in Mexico. It is likely that the Aztecs were taught by the Mayas. In a later chapter of this book we shall

see how the Aztecs lived when the Spanish conqueror Hernando Cortez and his soldiers arrived in Mexico in the early part of the sixteenth century.

CLIFF DWELLERS OF THE SOUTHWEST

While the Mayas and Aztecs were keeping up their calendars, other tribes were carrying on a strange life in the southwestern part of what we call the United States. These were known as Cliff Dwellers, and their homes have been found in ruins in Utah, Arizona, Colorado, and New Mexico.

The name "Cliff Dwellers" is a good one, for these people really did spend much of their time in hollows on the sides of cliffs. The largest ruin they have left for us to examine, is in Colorado, and is known as "Cliff Palace." It is a collection of homes, one crowded against another, and built in a hollow four hundred feet long, and eighty feet high at the center. At least one hundred seventeen "first floor" rooms have been located in the ruins. Some parts of the palace were five stories high, but most of the upper rooms have crumbled away. There must have been three or four hundred rooms, with perhaps a thousand persons living in them.

CLIFF PALACE

This palace contained three or four hundred rooms.

The remains of fireplaces have been found in ninety-four of the rooms, either in a corner or at the center of the floor. As there were no chimneys, the smoke had to go out by doorways or windows. The walls of these rooms were made black by smoke which could not escape.

Some of the darker rooms of Cliff Palace were used for storing food; others were used for the grinding of corn. The palace ruins are two hundred feet above the bottom of a canyon. Other cliff dwellings whose ruins have been found, are more than a thousand feet above the low ground.

Perhaps you wonder why these people built their homes so high up on the faces of cliffs. Certainly it was not very pleasant to live in such places. The reason seems to have been fear of other Indian tribes. The Cliff Dwellers were a rather peaceful people who, while they hunted a little, did not develop their weapons to a high degree. In a battle with Indians who were of a more warlike nature, they would have been no match on the open field. The leaders realized this; therefore, the homes were built where they would be hard to reach.

Instead of hunting a great deal, the Cliff Dwellers obtained their food mainly from the soil. Down on level stretches of ground, at the

bottom of a valley or elsewhere, we know that they raised crops of corn, beans, and squashes, for large quantities of all these foods have been found in the store-rooms of their homes. To dig the ground for their gardens, they used sticks cut sharp at the ends or tipped with the horn of an animal. Cotton has also been found in the cliff dwellings, but in much smaller amounts. Perhaps it was raised by the Cliff people, but more likely it was obtained by trade with the Aztecs or other tribes living to the south.

IMPLEMENTS USED BY CLIFF DWELLERS

At the top is a stone hammer. At the middle are two fire-making sticks, the lower one with holes made by the stone point of the upper. At the bottom is a deer-hoof rattle.

The Cliff Dwellers made fire by using a stone-pointed stick and a piece of wood. The stone point was pressed against the wood and turned rapidly. It made a hole in the wood, and bits of what we may call "wood dust" were ground loose in the hole. The wood dust grew hotter and hotter, until after a while it began to glow.

RELICS OF THE CLIFF DWELLERS

It was then placed against such tinder as dry moss or dry grass, and with the help of twigs and small sticks, a bonfire was made.

Hammers and axes with stone heads were used by the Cliff people. They made sandals from a kind of grass, and from cotton. Flutes and rattles in the ruins prove that they knew how to make music, of a kind.

By the time that the Spaniards came to the southwest, the Cliff Dwellers had changed their

A PUEBLO WOMAN

habits, having moved to homes on the level ground. The Spaniards called them Pueblo Indians, meaning "Town Indians."

They had at that time learned the art of making better homes, but still kept themselves protected. They had no doors on the first floors of their homes, so that if a man wanted to get inside he had to climb a ladder and let himself down through a hole in the ceiling. We might call the Pueblo homes "terraced," for the upper stories were built back from those below. Thus, the roof of a first-story home might be called the "front yard" of the home above it.

It is an interesting fact that Pueblo people are still living in their olden dwellings. Indeed, you may go to the southwestern states and visit their villages to-day. The town of Zuni, New Mexico, is one of the modern Pueblo villages.

THE MOUND BUILDERS

Other tribes in North America had the custom of building mounds. Some of the mounds were built around villages, for protection; but others were made to mark graves, or were built in honor of the animal totems of the tribes.

The mounds in the shape of animals are perhaps the most interesting. They are to be seen

chiefly in Wisconsin and Ohio, though important ones are located in West Virginia and other states.

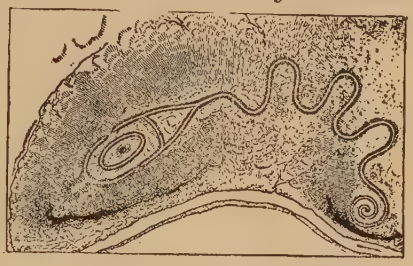
The Wisconsin mounds represent buffaloes, bears, wolves, snakes, turtles, and frogs. Near Milwaukee, the famous Turtle Mound once existed. It was only six feet high, but its shell had a length of fifty-six feet, and its tail was strung out for a distance of two hundred and fifty feet. This mound has been destroyed by buildings. A house was set up on the body, and a church was located in such a way that it cut through the tail.

"ALLIGATOR MOUND"

Near Granville, Ohio, is a mound which is supposed to represent an alligator. Alligators were not native to the region, but the bodies of one or more of them may have been brought up from the south; or an Indian from the south may have described the beast. From head to tail, the Alligator Mound measures two hundred fifty feet. Each leg is about thirty feet long.

A much larger mound is located in Adams County, Ohio. It is in the form of a serpent, and with all its curves it measures a quarter of

a mile! There is doubt as to what the front portion, which is very broad, stands for. Some scientists believe that the walls have been broken at either side and that the oval was meant for the heart. Another theory is that the jaws are wide open and that the oval is meant to be something which the snake is about to swallow.



OUTLINE OF THE SERPENT MOUND

Animal mounds seem to have been set up for purposes of Indian religion. The animals were totems of the tribes, and sacrifices as well as sacred dancing doubtless took place near by.

People were not buried under the animal mounds, but other mounds—usually round in shape—were used to mark the sites of graves. Knives and ax-heads have been dug up from the grave mounds. These tools were usually formed of stone, but a few were made from copper. It appears that the Mound Builders did not know how to melt copper, but some of them knew how to beat it into shape. Copper beads often have been found in the graves, but shell beads are more common. The Mound

Builders also knew how to make jars and pots from clay.

No one can say when the first mounds were built. They may not go back more than a thousand years. The Mound Builders were the ancestors of some of the tribes of the Mississippi valley. There were tribes in America that built mounds after the white men came to this country.

HOW INDIANS MADE FIRE

The Cliff Dwellers and the Mound Builders made up only a portion of the Indians north of Mexico. We shall not pause here to look into the special customs of each tribe, but it will be interesting to consider in a broad way some of the different manners and customs of the red men.

The camp fire was a blessing and a comfort to the Indians all over America. The common Indian method of making a fire was by rubbing wood on wood. You know that if you rub your hands together they become warm. In the same way, wood grows warm when it is rubbed hard.

The rod drill was widely used among the tribes. A rounded stick, a foot or two long, was twirled between the palms while the end

MAKING A FIRE

This sketch shows a Hopi Indian making fire with a simple rod drill.

pressed against a small hole in a block of wood The so-called "fire-plow" is known to have been used only by the Onondaga Indians, of New York State. Instead of turning the stick, these Indians pushed it back and forth over the block until the wood dust glowed.

Some tribes of New England and Canada started fires from sparks made by striking pyrite against flint. Pyrite is a mineral of a brass-yellow color, and is widely found near the ground surface.

PAINT AND FEATHERS

You will be interested to hear where the Indians obtained their paints. Charcoal from their fires helped them to form black. When powdered and mixed with grease, the charcoal

ONE USE OF FEATHERS
An Indian chief wearing a long-tailed dress bonnet of feathers.

made a fairly fast color. Coal dust was also mixed with grease to make black paint, where tribes could obtain coal near the surface.

Limestone was sometimes crushed to form the basis for white paint. Colored soil was

mixed with liquid to form such colors as red and brown. The Hupa Indians, a tribe in California, obtained a bright yellow from a certain kind of moss. Juices from tree barks, as well as from berries, were widely used for making paints and dyes. Both men and women painted their faces and bodies.

Paint was used to make circles, streaks, and waves, which set an Indian off as a member of a special tribe or clan. It is an odd fact that the moccasins, as well as the paint designs, were different for each tribe. An old-time fur trader could tell the tribe of a warrior simply by looking at his moccasins.

Eagle feathers were the favorites for use in the hair or bonnets of the men. There was something about the eagle, flying high in the air and swift in striking prey, which made the Indians admire it. The tribes of the plains preferred the feathers of the golden eagle for their famous bonnets.

A warrior was not allowed to wear eagle feathers just because he wished to do so. Each eagle feather was supposed to stand for a bold deed. Different tribes had different ways of earning feathers. The long-tailed bonnets of the Indians of the western plains were not familiar among tribes of other parts.

BOWS AND ARROWS

In order to make their arrows more deadly, the Indians usually gave them a point of some hard substance. Among a few tribes, copper points were in use; but a far greater number of tribesmen used stone points. Flint was the favorite stone for the making of arrowheads. After chunks were broken into small pieces, the pieces were "chipped" into the proper shape.

In California, Oregon, and the whole Rocky Mountain region, a kind of glass was widely used for arrowheads. This glass is known as "obsidian." It is usually black in color, and was formed by fast-cooling lava from volcanoes which were once active on this continent.

Most arrowheads had the shape of a triangle, but some were oval. In Arizona and New Mexico, the fore-ends of arrows were often formed by sharpening the wood itself. The spurs of wild turkeys and the points of deer horns were used for the tips of arrows among some tribes.

The bows of different tribes had various shapes and sizes. Some tribes made them from one kind of wood, some from another. Along the Pacific coast, cedar and yew were widely used. Long straight bows of willow or birch were common in central Canada. In Utah, Wy-

oming, and Idaho, Osage orangewood was sometimes used. The favorite woods for tribes east of the Rockies were ash, oak, walnut, and hickory.

STRANGE MASKS

Tribes all over North America were in the habit of wearing masks at certain times. The purpose of the masks was not the same as of those worn at modern balls. The Indian masks were put on for the sake of religion.

It was the belief of some tribes that there had once been beings who could change themselves from animals to men, or from men to animals —just as they wished. Honor was given to those old beings when a warrior wore a mask which made him look like a buffalo or a deer.

AN INDIAN MASK
This was used by Indians of British Columbia.

The mask dances were usually held as part of a long festival. Legends or myths about gods and heroes were acted out around the camp fires. Many a mask had a double face By pulling cords, the actor could change his ap-

pearance, just as the hero or god was supposed to have done long before.

Some double masks had one face human, the other animal-like. Still others had both faces human. Part of the masks were carved from wood; others were formed of clay or hide. Real buffalo heads were used by certain tribes of Plains Indians.

Medicine men of different tribes took care to save the masks when not in use. Paint rubbed from a sacred mask was supposed to give help to the one who rubbed it off. Many a warrior thanked his mask for good luck in war.

Among the Sioux Indians, boys sometimes made masks of rawhide, or from bladder tissue. These masks were supposed to look like the Thunder-bird, and when the first thunder was heard in the spring, the boys put them on. Marching to the tents of their uncles, they imitated the sound of thunder. The uncles were then expected to give presents of leggings, moccasins, or blankets.

GIFTS TO INDIAN GODS

The Indians of olden times did not know the cause of thunder or lightning. Like the Norsemen, they believed that the noise was made by a god. In the year 1700, a temple in a Taensa

village near the Mississippi River was struck by lightning. The temple began to burn, and a French explorer who was there tells us that five women threw their children into the flames to turn away the anger of the thunder god!

That was a foolish and cruel thing to do, but those Indians did not know better. We are glad

INDIAN ALTAR
Used by Indians of New Mexico

to know that most tribes did not offer human beings as sacrifices. Instead they offered tobacco, paint, animal skins, or other things. The tobacco was smoked or thrown on hot stones. The paint was usually daubed on a sacred stone.

Among many tribes, altars were used. These

were sometimes very simple—perhaps just a pile of rocks or a buffalo skull. In other cases the Indians used blocks of clay, brightly painted, for altars. On or near these altars were placed eagle feathers, ears of corn, rattles, gourds, pipes, or the like.

The Mandan Indians burned buffalo hides in honor of the sun. They tried to find a light-colored hide in order to give special pleasure to the sun-god. During feasts it was a common custom of Indians to throw fish or pieces of meat upon the ground. The Kiowas poured water upon the soil, in honor of the earth spirit.

Waterfalls and rapids were widely believed to be the homes of spirits or gods. Tobacco, corn, beans, necklaces, and wolf tails were often thrown into the fast-flowing waters.

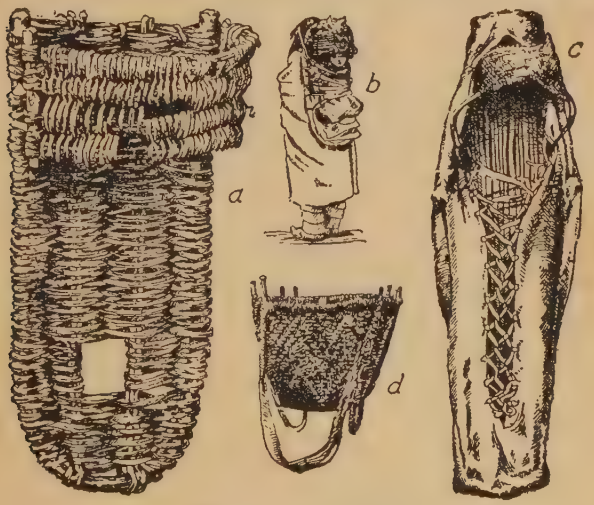
THE PAPOOSE

Papoose cases varied a great deal in different parts of the continent. In northwestern Canada and in Alaska, babies were often put in bags made from skins. These bags were carefully lined with moss; and in winter a lining of rabbit fur was added.

Other tribes in the same region made bark cases for their young. These were formed from strips of birch or other bark, and were

carved so as to provide a high hood. They did not rock as our cradles do, but often were hung upon tree limbs and swayed by the wind.

Among the Plains Indians, the papoose case



INDIAN CRADLES

a) Wicker cradle; b) Indian woman carrying papoose; c) cradle made of skins; d) carrying basket for the papoose.

was given a back of lattice work. The bag was made of hide, and mothers took great pains to sew on pretty bead work.

The Iroquois and other eastern tribes used thin boards for the backs of their papoose cases. In California, a sort of chair in which the child's feet were free, was widely used.

It would be a mistake to suppose that the Indian child was kept in his bag or case all the while. Much of the time he was allowed to sit or roll around on the grass, or on the floor of his home.

TOYS AND GAMES

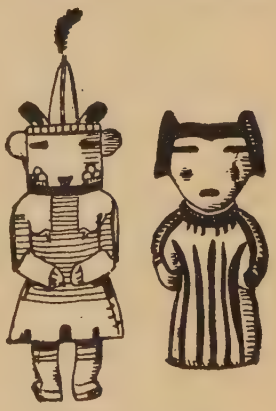
Indian girls of long ago had dolls. They were made in many ways, and from many substances.

Among the Hopi Indians (the name of a Pueblo tribe) the priests cut dolls from soft cottonwood. The figures were painted with designs for clothes, and marks for mouth, nose, and eyes. The priests said that the dolls were images of "spirits." They were given to small girls on the last day of a long religious festival.

Dolls formed from stone and clay were also found among various tribes. One tribe made dolls from dough, and used them during feasts.

Many an Indian doll was decked out in a manner which would almost rival modern dolls. They were given real human hair, and clothes carefully cut after the manner of the tribe. Cradles of the papoose fashion were provided for them, and little tents were made to guard them from the hot sun. They even had tiny clay dishes, so that they might eat!

Now and then there was a child who was not given a pretty doll by her elders. Then she was likely to do the best she could with a corn cob. She would shape the head and body as well as she might, and would use corn leaves or bits of fur for clothing. You may guess that corn silk was used more than once for hair.



PUEBLO DOLLS

Little girls of the Pueblo tribes played with dolls like those illustrated. The dolls were molded from clay or carved from wood, and the markings were painted on.

Dolls were not the only toys of the children. Among the boys tops were popular. They were carved chiefly from wood, and were spun on rocks or on animal hides laid on the floor of the wigwam or tepee. Many a race was held to see which top could be kept spinning longest. If the girls did not so often spin tops, they at least watched the contests of the boys with keen interest. Children of the Rocky Mountain tribes were fond of walking on stilts.

Clay blocks, to use for building, were given to the small children in some of the tribes of the plains. Older boys and girls of the region were

likely to have the use of sleds for play. Among the Pueblo Indians, the Hopi and Zuni children made use of pea-shooters, whizzing sticks, and toy drums.

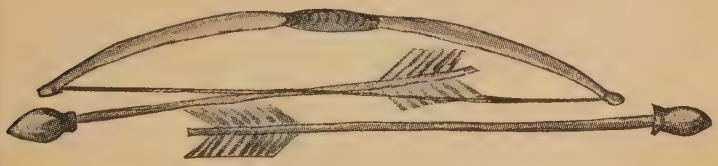
The grown folks played, as well as the children. Women had a special dice game. Their dice were made from wood, shells, stones, fruit seeds, or pieces of carved bone. They kept score by marks at the edge of a rug, mat, or hide. Men also played with dice, and gambled; but their dice games were different from those of the women.

Ball playing was the great game of the warriors. Teams from rival tribes would line up at either side of a field. Sometimes there were ten players on a side, sometimes a hundred.

Each ball player carried a racket, similar to a tennis racket but without such firm cords. The ball was formed from deerskin stuffed with moss or hair, or from wood. The object was to knock the ball across the rival goal. The contests were fast and furious, and there was much shouting during the play.

This ball game was popular among tribes east of the Mississippi, as well as in California. The French gave it the name of "la crosse," and it is now widely played by the people of Canada.

In the pages thus far, you have been given an account of only part of the tribes that dwelt on the continent before the white men came; but we shall meet others in the course of our history. It is now time to draw aside the curtain and observe how a band of hardy sea rovers discovered America by accident.



CHAPTER II

ARRIVAL OF THE NORTHMEN

ABOUT the year 800, men from the north of Europe began to make themselves known in the south. They lived chiefly around the shores of the Baltic sea and on the coast of Norway. In history, they are sometimes called "Northmen" or "Norsemen," and sometimes "Vikings." We shall speak of them in this book as Northmen.

The Northmen had beautiful lands in which to live. Indeed, there is no more beautiful scenery anywhere than the fiords of Norway; yet scenery could not be the whole of their lives. The Northmen found it hard to make a living from the soil of their homelands and, as their numbers grew, they tried to push their way south and east.

The people in the south of Europe, as you may well suppose, did not give up their lands without a struggle, but the Northmen were bold and skillful fighters. Using long, open boats, they rowed and sailed far and wide.

After many battles, they conquered England, and their leaders ruled it for a time. They also invaded Ireland and northwestern Germany and won a large stretch of territory in northern France. Part of Russia, too, was laid under

A NORSE SEA KING

their sway, and they even won power in southern Italy and the near-by island of Sicily. Then, not content with their victories in the south and east, they pushed westward to see what land they could find there. They discovered an island, which they called "Iceland,"

and on which they settled colonies. The name given the island was not a very good one, however, because Iceland is not so icy as are many other parts of the earth.

About one hundred years after the first Norse settlements were made there, a Northman called Eric the Red came to the island. The settlers welcomed him, even though they knew that he had murdered a man and had run away from Norway to escape punishment. This may seem strange to you, but the settlers were cut off from news of their mother countries to a large extent, so that when a new settler came, they were eager to talk to him and learn what the people in their homeland were doing.

Eric the Red built a home in Iceland, but he was a restless fellow. Before many years had passed, he set out upon a voyage farther west and reached the coast of another island. Upon returning to Iceland, he boasted about the discovery.

"I found a great country in the west," he said. "There are trees and green grass there. We ought to go over and start a new colony, instead of remaining in this place."

The Iceland settlers, like all Northmen, were ever ready for new adventure. They listened

to Eric the Red, and a large portion of them thought that they would enjoy life more in the land he described, a land which came to be known as "Greenland." Accordingly, twenty-five ships were fitted up, and with grain and cattle the band set forth for the new land. Sad to say, only fourteen of the boats reached Greenland. We do not know what happened to the rest of the ships—they may have been lost in a storm.

A NORSE SHIP

Eric the Red is known in history partly because he led that voyage to Greenland; but probably more important is the fact that he was the father of a youth named Leif. This youth was known as "Son of Eric," and if we put these words together in a different manner we have "Eric-son."

Leif Ericson, who was about fifteen years old at the time his father went to Greenland, must have found the sea voyage exciting. It was usual for each Norse ship to have a sail, but long rows of oarsmen tugged away over the choppy sea, to make better time. The longest Norse boat of which we know was one hundred sixty feet long and was large enough to carry seventy persons, besides cattle and grain.

Leif lived in Greenland until he was about twenty-four years old. Then he made a trip to Norway, and paid a visit to King Olaf. The king had turned Christian. No longer was he willing to pray to Odin, the god of the winds, or to Thor, the god of thunder. He asked Leif about the religion of the settlers in Greenland, and was told that they still kept their old religion. "Go back to your home country," said King Olaf, "and tell the people to stop praying to the Norse gods, and to worship Jesus instead."

HOW ERICSON REACHED AMERICA

Leif Ericson, bidding the king good-by, left Norway and told his sailors to steer for Greenland. The old record says that they began their journey across the northern sea in the year 1000. Sometimes the wind filled the sail and carried them ahead; but when it was calm, they took out their oars and rowed. After being on the water for some weeks, the ship met with a storm and was blown out of its course. Without a compass, and with a dark sky at night, the sailors must have had a hard time telling where they were going.

The record does not tell us how long Ericson and his men were on the sea. It was doubtless several months, so that even the hardy Norsemen must have become tired of the cold waters. At last land was sighted. It was not Greenland, but the coast of an unknown country. Ericson gave orders for the men at the helm to steer toward the shore. Before long they were on the solid ground and were looking around to learn what things were like. They saw no people, but they were greatly impressed by what they noticed growing there.

"Self-sown wheat and grapes" were seen, according to the old Norse story. The "self-sown wheat" was very likely maize or Indian

corn. It may have been wild, or it may have been planted by people whom the Norsemen did not see. Grapevines were growing in so many places that the land was called "Vineland" or "Vinland." We cannot say just where Ericson landed, but probably it was at a point along the coast of Nova Scotia or New England.

After staying a short while, Ericson and his men left Vinland and made their way to Greenland, where they told people of their discovery.

THE FIRST WHITE SETTLERS

For some unknown reason, Ericson did not care to return to Vinland. His tales of the western land, however, made others decide to go there. Three boats were made ready, and were boarded by about two hundred men and women. The leader, Thorfinn Karlsefni, wanted to start a colony in Vinland.

Leaving Greenland, the ships fought their way southward through the waves of the North Atlantic. Before many days had passed, they came to the coast of a country which they called Helluland, meaning Flat Stone Land. That was probably Labrador. Two days later, the Northmen reached a coast farther to the south, believed to have been the island of Newfoundland, and spent a winter there. When mild

weather returned, they set out and sailed until they thought they had found Vinland. The Norse account says that they settled on the shore of a river which "flowed from a lake into the sea." We do not know where that was, but it may have been on the side of a stream in Nova Scotia.

About two weeks after landing, the settlers saw canoes coming across the water. These were made of skins and were filled with natives of Vinland—"men with dark faces, ugly hair, great eyes, and broad cheeks." The natives were either Indians or Eskimos. They looked at the white men, then paddled back. The next spring they returned and did some trading; but they took fright at one of the bulls kept by the Northmen, and ran away. Three weeks later they came back to fight. In the battle which followed, two Northmen were killed, but the natives were driven off.

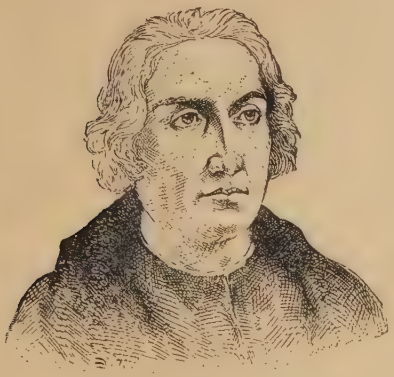
After the battle, the colonists left their little village and tried to settle at another spot; but they gave up the attempt after a while. They then sailed for Greenland, reaching it three years after they had left it. Other Northmen seem to have visited Vinland in later times, but we have little record of their adventures.

CHAPTER III

COLUMBUS AND HIS SAILORS

IT is a mistake to suppose that Columbus was the first man, or even one of the first, to believe in the roundness of the earth. The idea of a round earth dates back to ancient Greece. Most of the Greeks, to be sure, thought that the earth was flat; and they used to tell their children that there was "an ocean river" which flowed around the border. There were some Greek thinkers, however, who declared that the earth must be "round like a ball." They were not able to prove the fact beyond doubt, but they had sound reasons for their belief. The famous Aristotle said: "When there is an eclipse of the moon, the shadow is caused by the earth, which gets in the way of the sun's light. The shadow is curved, so the earth that makes it must be curved." That reason is still given in school geographies, and it is a good one.

The ancient Greek thinkers had another excellent reason for believing that the earth was



CHRISTOPHER COLUMBUS

not flat. "When we go south to Egypt," they said, "we cannot see some of the stars which are seen at the same time of night in Greece. That must mean that the earth is getting in our way because it is round."

The thoughts of those brilliant men were passed on in their writings. Most persons did not pay attention to them, but a few did. Among those who thought about the question in the fifteenth century, was an Italian named Toscanelli. He felt sure that the earth was round, and drew a map to show how Asia could be reached by sailing west. Another man who believed the same thing was a simple sailor named Christopher Columbus. He seems to have studied the writings of Aristotle; and

there is some proof that he was a friend of Toscanelli.

In those days, a book by Marco Polo was widely read. It told of Marco's visits to India, China, and Japan; of the gold, silver, and jewels he had seen. The merchants of Europe were eager to trade with India, but goods had to be carried a long distance by land when traders went straight east; and there was constant danger of robbery by the Turks. Everyone knew that it would be better to trade with India by ships, which could go all the way by water, and for many years sailors tried to find a route around the south of Africa.

After thinking upon the subject, Columbus asked the king of Portugal for help in finding a western route to Asia, saying: "Your captains have had no fortune in their efforts to reach Asia around Africa. Why not let me find a way by sailing west? I believe the earth is round, and I think I can reach India by a short route if I sail straight west."

The king held a council of the learned men of his kingdom, and they discussed all sides of the question. Some were in favor of the plan, but others declared that even if the earth was round, the westward voyage would be too long for profit. The king decided to refuse the re-

QUEEN ISABELLA

quest of Columbus, but he made a plan to test the idea. He did not care to pay Columbus the money he wanted if he found India, and, acting in secret, sent three ships to the west; but they returned with the report that land could not be found.

Columbus left Portugal and went to Spain. There he spent years trying to persuade King Ferdinand and Queen Isabella to let him have ships. The queen was more friendly to Columbus than was her husband; but Spain was busy with a war carried on for the purpose of driving the Moors out of the country. Consequently, Columbus was "put off," until at last he started north to ask aid of the king of

France. While he was on his way, a messenger came to him and said: "Come back! The king and queen are now willing to let you try to reach India."

Columbus returned and signed an agreement which said that he was to be called "Admiral of the Ocean," and that he was to receive one-tenth of the gold and silver from the lands he hoped to find.

The old tale of Isabella's selling her jewels to help Columbus, cannot be trusted. It seems to be just one more of the stories of fancy which should never be told as history. Records prove that Columbus obtained two of his ships from the town of Palos, in Spain. The people of that little seaport had acted in a manner which made the Spanish king and queen angry. To punish them, the officials of Palos were ordered to pay the cost of fitting up two vessels for Columbus.

Columbus went to Palos in May. The people there disliked the idea of doing anything for his "wild plan." Sailors did not want to start on a voyage across the "Sea of Darkness," as the Atlantic was often called. They feared that they might fall off the earth when they came to the end, or that sea monsters would sink their ships before the end was reached.

Some sailors were compelled by force to go; others were set free from prison when they promised to sail with Columbus. Martin Pinzon, a Spanish Jew, aided Columbus by giving money to help equip an extra vessel.

Early in August, 1492, Columbus and his three small ships left Palos. Little did the

THE SHIPS OF COLUMBUS

"Admiral of the Ocean" think that he would stumble upon islands near the great continent now known as America.

ON THE BROAD ATLANTIC

The three vessels of Columbus were the *Santa Maria*, the *Pinta*, and the *Nina*. The largest of these, the *Santa Maria*, Columbus chose as his flagship. The other ships carried crews of only eighteen men apiece.

The third day after leaving Palos, the rudder of the *Pinta* became loose. It was tied on again with ropes, but of course was still unfit for an

ocean voyage. Columbus ordered his little fleet to head for the Canary Islands, where he hoped to buy a ship to take the place of the *Pinta*.

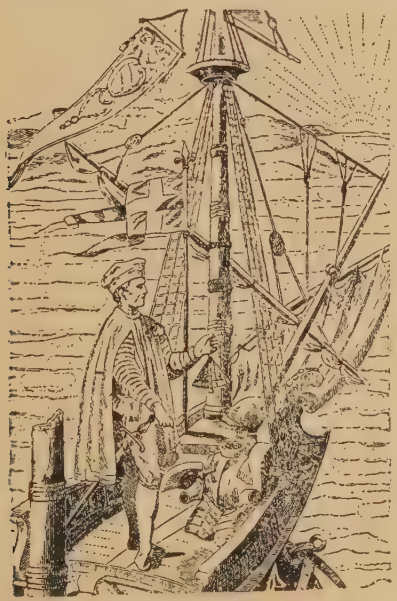
The Canaries were farthest west of any islands familiar to the Spanish. Columbus spent three weeks among them. First he tried to buy a vessel, but could not make a bargain; then the sailors set to work to repair the *Pinta*. It was given a new rudder, and during the later weeks of the voyage proved to be the fastest ship of the three. You may be sure that Columbus was happy when he left the Canaries behind. He had feared that his men would desert him, rather than go farther to the west.

Five days later, a mast was seen drifting in the ocean. It appeared to have belonged to a ship larger than any of Columbus' vessels. The sight of the mast brought gloom over the sailors, who muttered: "See what has happened to a big vessel which came this way! What will happen to our little ships?"

A few days later, the compass on the *Santa Maria* began to act in a strange manner. It did not point straight to the North Star when evening came. The sailors were alarmed, and cried: "Where are you taking us? Even the compass does not point right!"

Columbus did not know why the compass moved so strangely, but invented an excuse, saying: "The North Star is moving all the time. That is why the compass needle does not point to it now. There is no danger."

The sailors thought that Columbus knew a great deal about the stars, and believed that his words might be true. By good fortune, they soon noticed what looked like a "sign" of land—birds, known as "water-wagtails," flew overhead. Those birds were not really a proof that



COLUMBUS ON THE DECK OF THE "SANTA MARIA."

land was near, but they helped calm the fears of the sailors.

The next night "a flame of fire" was seen streaking the sky, and it seemed to touch the ocean about ten miles from the ships. Columbus called it "a flame of fire" in his diary; but it was probably a meteor. Such an unusual sight aroused new fear in the hearts of the sailors. A few days later, the three vessels began to pass through seaweed. Some of it was green, and Columbus said that it must have drifted from a seashore. The sailors, taking on new courage, thought that they might not be doomed to death, after all. A reward of a large sum of money, to be paid each year by the king of Spain, was promised to the first man who saw land. The seamen strained their eyes, hoping to win this prize. In the days which followed, a member of the crew was often heard to cry, "Land! Land!" Such cries were false alarms; the sailors had mistaken clouds hanging over the water for land.

AN ISLAND IS REACHED

The sailors began to lose heart again, but at last came a night when Columbus was on deck at ten o'clock. He gazed in the distance, then called to one of his companions: "Look! Is that

a light?" The man addressed said that he thought it must be, but others were doubtful.

At two o'clock the next morning a gun was fired from aboard the *Pinta*. Triana, a sailor on that ship, had seen the dark outline of land, about six miles ahead! He was the first man to see actual land, but the prize was later given to Columbus because he had seen the light.

The seamen were ordered to take in the sails and wait until dawn before trying to land. How excited everyone must have been! I doubt that there was a single eye closed on board any of the three ships during the rest of that night. The Spaniards were now close to one of the Bahama islands, about two hundred miles southeast of Florida.

Early on the morning of October 12, 1492, Columbus put on his best clothing, including a scarlet robe, and told his men to lower a rowboat so that he could go ashore. The captains of the other two ships also started toward land with some of their sailors.

While the adventurers were on their way to shore, they saw people watching them from the beach. These people were natives of the island and wore little or no clothing. When the rowboats came near, they ran into the forest to hide.

After landing, Columbus knelt and kissed the earth. He then held a flag in one hand and raised his sword with the other, saying that the land now belonged to the king of Spain. He later learned that he was on an island, to which he gave the name of San Salvador.

In a little while, the natives began to come back from the forests. They were timid, but they were also curious to find out about the men from the sailing ships. Those ships seemed wonderful to them, because they used canoes or rafts to cross the water.

As the natives came closer, the Spaniards noticed that their skins were of a copper color, although some parts of their bodies were painted. The natives, in turn, were just as surprised to find that the visitors had white skins. When they had courage to come close enough, they touched the hands of the white men, and looked carefully to see whether the skin was really white or only painted. The beards of the Spaniards were also interesting to the natives, who had nothing of the sort on their faces. Columbus, wishing to make them friendly, gave them glass beads, colored caps, and little bells. In these they took great delight.

For three days the Spaniards stayed on or near the island of San Salvador. The natives

THE LANDING OF COLUMBUS

were like children—simple, warm-hearted, and eager to please. Because Columbus thought that he was near India, he called them "Indians."

The Indians of San Salvador gave the white men balls of cotton yarn, bread made from roots, and a few gold nose rings. Columbus was sorry that there were not more of the nose rings. He was looking for gold, and wanted to find a great deal of it to carry back to Spain. Since the Indians could not speak Spanish, Columbus tried to talk to them by signs. He pointed to the gold, and attempted to ask, "Where does it come from?" From their signs, he thought that they meant to answer, "From islands to the south."

The sailors returned to their ships, taking seven of the Indians with them. The sails were put up, and Columbus was soon on his way to find another island.

NEW ISLANDS

After leaving San Salvador, Columbus reached another island and went ashore with his men to look for gold; but although they found Indians on the new island, these had no gold. The Spaniards wanted wealth above all things, and set sail again. Island after island they

found. The natives were always friendly and seemed to think that their visitors were gods who had come from the clouds in their sailing ships, but no rich stores of gold were discovered.

At last Columbus reached the coast of Cuba. It seemed a wonderland to him, with its mountains and rivers, forests and blooming plants. Birds were everywhere, among them parrots in flaming colors. Twelve days were spent in Cuba. It was so large that Columbus thought it must be part of the mainland of Asia. The Indians there were friendly, bringing balls of cotton yarn to their visitors.

A Spanish writer of the time of Columbus tells what the Cuban Indians believed about death: "They think that the soul lives after death and that it goes to the woods and the mountains. When it finds a cave, it takes rest there. They say that an echo is the voice of a soul answering from a cave or hollow."

Columbus left Cuba and sailed to the southeast. Before long, he was safe in a harbor of the island now known as Haiti, but which he named Espanola, "Little Spain." The Indians ran away when they saw the white men coming to shore, but a girl about eighteen years old was captured. Since she wore a gold ring in her

SPANISH SHIPS BETWEEN ISLANDS

An artist of the time of Columbus made this picture to show the three Spanish ships exploring two small islands. Two Indians are to be seen jumping into the water, doubtless from a feeling of fright.

nose, Columbus thought that the island might have gold mines. After giving her a few glass beads and little bells, he set her free. The simple red men thought that the strangers must be kind, else they would not have given presents to a helpless girl. Accordingly, they asked the Spaniards to come to the village and treated them to a feast.

A SHIPWRECK

Although it was December when Columbus was making these explorations, the weather was warm. He visited many parts of the island, sailing from harbor to harbor. The night before Christmas, a tired pilot told a boy to take care of the *Santa Maria*, while he slept. The boy let the ship drift toward shore and suddenly the rudder struck bottom. Hearing the boy's shouts, Columbus rushed to the scene and found that the *Santa Maria* was on a sand bank. The shock of striking had ripped the bottom, and the ship was leaking. The admiral did his best to save the vessel, but in vain. Some cannon were taken ashore, but the *Santa Maria*, the largest ship of Columbus' fleet, was wrecked.

Columbus ordered the sailors from the wrecked ship to go on board the *Pinta* and the

Nina for the return voyage. This order brought much complaint because of the crowding which would be necessary. At length the admiral consented that a group of sailors, thirty-eight in all, should remain on the island while the rest returned to Spain. A fort was built and the rescued cannon were placed within. A sad parting it must have been when the two small ships left the island. The voyage across the ocean was stormy, and the *Pinta* and *Nina* were separated. The *Nina* reached a port in the Bay of Biscay, then sailed along the coast until it reached Palos. The *Pinta*, with Columbus aboard, had reached the little town only a few hours before.

One of the first things Columbus did after landing was to send a long letter to the king and queen of Spain. They were delighted over his success, believing that he had really found India and the Indies. They invited Columbus to come to court and treated him with great honor. Shortly afterwards a large fleet was ordered made ready, so that he could again sail across the Atlantic.

A widely known story is told about Columbus while he was waiting for the new fleet. One day, it is said, he was at a banquet. Most of the guests were paying him compliments, but one

who was jealous asked: "Don't you think it was easy to find land on the other side of the Atlantic? Wouldn't some one else have found it, if you had not?"

Picking up an egg, Columbus demanded: "Can you make this egg stand on end?"

The man tried, but could not. Then Columbus cracked one end of the egg and stood it upright.

"Oh, that's easy!" was the comment.

"Yes," replied Columbus, "it's easy when I show you how."

We cannot say that this story is true. It may be "just a tale," but there is a good point to it, at any rate.

In those times, the Jews were badly treated by the Christians of Europe. The greater part of them had been driven out of Spain, and their money and jewels had been taken away before they left. The king and queen used the wealth of the Jews to help pay for the new ships of Columbus. They also used tax money which was supposed to go to the church.

With a fleet of seventeen vessels, Columbus set out again for the New World. It was only five weeks and three days before he reached small islands near Porto Rico. After spending two weeks visiting these islands, the Spaniards

sailed to Haiti. They found the spot where they had left the sailors, but the fort was in ruins and no white man was seen. The natives, cruelly treated by the Spaniards, had killed all of them.

Columbus asked the Indians what had happened, and this is the story that he heard from an Indian chief:

"Some of the men became sick and died; others were not happy. They were given Indian wives, but they quarreled about who should have this wife and who should have that one. Some of them stole wives from villages not far away. One day eleven white men left the fort to look for gold. They went to the land of another chief and were killed. That chief came to fight against the white men in the fort and all were killed. We tried to help your brothers fight, but could not, for we were driven away."

GOLD AND INDIAN SLAVES

After learning what had happened to the fort, Columbus ordered his men to sail to another part of the island of Haiti. A good harbor was located, and all went ashore to start the building of a city. This they gave the name of Isabella, in honor of the Spanish queen.

The Indians watched wonderingly while the horses, cows, and hogs were taken off the ships, for the only creatures tamed by the natives had been dogs and parrots. Their dogs, too, were very different from the bloodhounds brought over from Spain.

After huts had been put up, Columbus sent soldiers toward the center of the island to obtain gold but they returned with only a small amount. The king and queen were expecting ships laden with gold, and Columbus did not like the idea of sending just a few bits of the yellow metal to Spain. What could he do?

He decided that if he could not send gold, he would send slaves. During small fights on near-by islands his soldiers had captured several hundred Indians. These were placed in three ships and sent to Spain as slaves. Columbus wrote to the king and queen, saying: "The Indians are from

BUILDING A CITY

This sketch is supposed to have been drawn by Columbus himself.

the fierce tribes of Caribs. They have no religion, and I send them to Spain so you can make them Christians. They can be sold to farmers, and the money can be used to pay for cattle and other things needed for our colony."

The Spaniards on Haiti finally learned where more gold could be obtained, and defeating the Indians in battle, they set many of them to work in mines. Gold was soon pouring into the little city of Isabella, to be shipped later to Spain.

A heavy tax was placed upon those Indians who were not enslaved. Each one was ordered to bring payment to Isabella every three months—twenty-five pounds of cotton, or a little bell full of gold dust. The bells used to measure the gold dust were the same as those given as "toys" to the Indians by the Spaniards when they first landed.

THE INDIANS MAKE WAR

The Indians of Haiti had changed their minds about the white men. At first, the Spaniards had seemed to them like friendly "gods from the sky"; now, they appeared to be cruel tyrants. The natives wanted to be free again and began to plan war. All the chiefs of the island, except one, joined in this war. The

SPANISH FLEET FIRING A SALUTE

This quaint old picture shows a fleet of war vessels firing a salute in honor of the king and queen, before departure from the shores of Spain. The monarchs are standing on the land at the right.

chief who refused to fight the Spaniards, had helped Columbus when the *Santa Maria* was wrecked. He had promised to be kind to the strangers, and now he refused to fight them. Instead, he told Columbus about the plans of the other tribes.

At last the Indians came to attack, swarming through the woods by thousands. The Spaniards rushed out of their fort and charged. They fired their guns, and the red men fell right and left. Then a band of cavalry came galloping to the front, striking with spears and swords. Filled with terror, the Indians turned and fled. Spanish power was thus made firm upon the island of Haiti.

Two years later Columbus paid a visit to Spain, where he was kindly received by the king and queen. He promised them that in the future his colony would send them more gold then ever before and asked that he be permitted to set out on a third expedition. This request was granted, and Columbus then returned to Haiti.

But although he was a daring seaman he was not well fitted to manage a colony. The settlers in Haiti seemed to be always disturbed over one thing or another. At last they sent letters to Spain saying that they were badly treated.

The king had never really liked Columbus but the queen had always been his friend. Now came an event which turned her against him for a time. More shiploads of Indians were sent to Spain to be sold as slaves. Isabella had been thinking that it might not be right to make slaves of the red men, and when Columbus sent more of them across the ocean she became angry and ordered this traffic to be stopped. A new governor was also sent to the colony. He arrested Columbus and had him taken back to Spain in chains.

When Columbus explained his actions to the king and queen they realized that they had been too severe. They felt, too, that an injustice had been done the great admiral by sending him home in chains, and Queen Isabella at once ordered the irons taken off. He was given full freedom once more and was allowed to go back to America with a fleet of four ships.

On this fourth voyage he explored more islands but made no great new discovery. Two years afterward, ill of body and sick at heart, he returned to Spain. Queen Isabella, his best friend, was now dead. King Ferdinand proved very selfish, refusing to give Columbus the rewards promised him. A few years later (1506) Columbus died in poverty at Valladolid, Spain.

CHAPTER IV

FRENCH AND ENGLISH VOYAGES

NEWS of the Spanish discoveries passed over Europe, and caused excitement in some quarters—especially in England, France, and Portugal. Although the Portuguese were interested, they made no strong efforts to compete with Spain in the New World. Like the rest of the people of Europe, they thought that Columbus had found islands off the coast of Asia; but those islands did not seem to be rich in the spices that the Portuguese desired.

For years the Portuguese had been sending ships down the western coast of Africa, and in that way had learned much about African geography. Moreover, they had opened up trade in ivory with Africa, and, capturing some of the natives, had forced them into slavery. The voyages of Columbus now spurred the Portuguese to greater effort to pass the southern end of Africa and then sail northeastward to India. This was accomplished by Vasco da Gama, in 1497.

FIRST VOYAGE OF THE CABOTS

During the Middle Ages the cities of Genoa and Venice were famed for their sailors; and this fame continued through the early modern period. For that reason, although voyages to the New World did not start from Italian ports, the seamen of Genoa and Venice were often called into service by the governments of other nations.

One of the noted seamen from Venice was John Cabot, or Giovanni Caboto, as he called himself. Sad to say, many of the facts about his life are not clear. It is not certain whether he was born in Genoa or in Venice, but the men of his time called him a "Venetian," and we know that he lived in Venice for some years before he moved to England with his family.

Cabot seems to have reached English soil in the year 1490. We have no proof that he had any thought of making a westward voyage to find Asia until after the news of the discovery of Columbus had reached England. In 1496 he petitioned the English king that he and his three sons be allowed to "discover unknown lands." King Henry VII, the monarch who ruled England at that time, gave the permission.

Cabot believed that by sailing straight west-

A MAP OF WESTERN AFRICA

Martin Behaim, a German, made a map of "the globe" in 1492, before he knew of the successful trip of Columbus. Here is a sketch of western Africa as shown on Behaim's globe.

ward he might shorten the voyage and find richer lands than had Columbus. On a bright May morning, in the year 1497, he set sail from the harbor at Bristol. He had only one small ship, the *Matthew*, which was manned by eighteen sailors. Clearing the western shores of Ireland, the little craft sailed northward for a distance and then due west.

If a diary of this voyage of John Cabot could be found, it would be worth much more than its weight in gold. We do not know whether Cabot wrote any careful record of his trip, but if he did it has been lost or destroyed. Our knowledge of his work is chiefly gained through letters written by other persons of the time, reporting what Cabot found.

Probably it will always be a mystery as to just what land this explorer first saw, but it is believed to have been either the island of Newfoundland or the coast of Labrador. We are told that the land was named "Prima Tierra Vista," meaning "First Land Seen," and that the discovery was followed by "three hundred leagues" of coastwise sailing.

Cabot returned to England late in July or early in August and reported that he had found the coast of Japan or China. He admitted that he had not seen any of the natives, but he in-

sisted that he had found a large stretch of land. Since no one then supposed that a continent stood in the way of Asia, it was natural that the report should be believed. The king gave Cabot the reward of ten pounds ($45) for the voyage—not a generous sum, we might say!

THE WORK OF SEBASTIAN CABOT

Among the sons of John Cabot was one who was destined to win greater fame as a sea captain than his father. He was named Sebastian. Sebastian may or may not have gone on the first voyage, but it seems certain that he went upon the second, in 1498. King Henry was now willing to see that more ships were provided for the western voyage. Five vessels were fitted up, and the Cabots left England for another struggle with the North Atlantic.

Four of the ships carried cloths, caps, and laces which it was hoped to trade for spices and precious gems; but the riches of the Orient were not to be unlocked by that voyage. The coast of Labrador appears to have been visited, and natives of the land were seen. Sometime during the voyage John Cabot died, if we may believe the statement of his son. During the passage of the Atlantic, the weather was bitterly cold. Icebergs were seen floating in the

sea in the month of July, and the sailors marveled at the great length of the days. There was very little darkness, because the ships were in, or very close to, the region of the "midnight sun."

Robert Fabian, an Englishman who lived in

SEBASTIAN CABOT

the time of the Cabots, reports that they brought home "three savages" and showed them "unto the king," adding: "These were clothed in beast skins, and did eat raw flesh.

They spoke such speech that no man could understand them, and behaved like to brute beasts. Two years after, I saw two of them dressed after the manner of Englishmen; but as for speech, I heard none of them utter one word."

The men thus described were doubtless Eskimos, whose very name means "Those Who Eat Raw Flesh." The name was given them by Indians, who disliked the thought of eating uncooked meat.

Sebastian Cabot made later voyages for England, but there is little mention of them in olden documents, and they may not have resulted in any further discovery in the New World. He gained a name for himself as a seaman, however, and King Ferdinand was glad to obtain his services in 1512, making him the chief pilot of Spain.

To most Englishmen of the time, the voyages of the Cabots seemed interesting but not extremely important. No spices or sudden riches were gained. The only benefit they could see, was the opening of new fisheries off the coast of Newfoundland and Labrador. English fishing vessels often made the Atlantic trip after that time, and it was found to be no longer necessary to depend on Iceland for the English fish

market. England was to let almost a century pass before she made any serious attempts to start a colony in the New World.

VOYAGES OF THE FRENCH

The French were slower than the English in making a start toward power in the New World, but when Francis I came to the throne in 1515, it seemed to him that France should share in the new lands. He sent a message to the king of Spain, saying in substance: "By what right do you and the king of Portugal hold a monopoly over the earth? Did our first father, Adam, make you his only heirs? If so, I should like to see a copy of the will. Until you produce it, I shall feel at liberty to obtain what I can."

This message was followed in 1524 by the sending of a fleet across the Atlantic, in charge of an Italian named John Verrazano. He succeeded in reaching the coast of North America, first sighting the shore of North Carolina. He and his men explored much of the coast of what is now the United States, probably including the bays at Boston and New York. The object of this exploration, as of the earlier ones, was to find a shorter passage to India, and in this, of course, Verrazano was disappointed.

The work of Verrazano is less noted, however, than that of Jacques Cartier, who led a later French expedition to the New World. Sailing from France in April, 1534, he crossed the Atlantic in record time and reached the coast of Newfoundland twenty days after setting out. He touched upon the coast of Labrador, and then sailed southward until he entered the Gulf of St. Lawrence. During several visits to the mainland, Cartier met with Indian chiefs and warriors.

On his second voyage Cartier discovered the St. Lawrence River. He explored the river as far as an Indian village on the site of modern Montreal. He was much impressed by a mountain which lay back of the village, and gave it the name of "Royal Mountain," or "Mount Real" in his language. The words were later combined to make the name "Mountreal" or "Montreal."

CHAPTER V

EXPLORING THE NEW WORLD

WHILE the Cabots were exploring the eastern coast of the northern continent, the Spaniards were keeping up their efforts to settle the West Indies and obtain gold. Porto Rico was one of the larger islands they settled, and it was worked for gold just as was Haiti; the Indians were enslaved and were forced to labor in the gold mines.

Among the men who drifted to the Spanish islands was an old soldier named Juan Ponce de Leon. He had taken part in the second voyage of Columbus, and had returned to the New World in the hope of winning his fortune. For some years he lived in Haiti, but then he made his way to Porto Rico where he hoped that the fortune would be quicker in arriving.

Success seemed to follow on his heels after he reached Porto Rico, but it was to be short-lived. A close friend of his had returned to Spain, and had obtained an audience with the king, to whom he said: "If you wish an able governor

for the island of Porto Rico, you could choose no better man than Ponce de Leon. He has taken part in battles against the Indians and has proved himself an able leader."

The king was in a mood to act, and immediately sent papers to Ponce de Leon, naming him governor of Porto Rico. In his new office he held down the Indians with a firm hand, but they at length rebelled. Battles were fought, and the red men managed to burn a few villages; but the guns of the enemy proved too much for them, and they were beaten down. This success might have made De Leon feel that his office was safe; but hardly was it accomplished before the Spanish king made another man governor.

The old soldier remained on the island, and became the master of a plantation. The work of raising crops was done by Indian slaves, and Ponce de Leon talked with them now and then—hoping that he might learn of a place where there was a store of gold. One day he spoke with a group of aged Indians, and they told him a curious tale.

"Somewhere in the northwest," they said, "there is an island which contains a magic fountain. If an old man bathes there, he will become young again."

Ponce de Leon was then past the age of fifty, and he had worried over his failure to win great power and gold. The thought flashed through his mind that if he could find such a fountain as the Indians described, and could become young, he would be able again to try his fortune.

"Has anyone ever visited the land of the magic fountain?" he inquired.

"Yes," the Indians replied, "many persons have gone to that land. They have never returned, because they liked it so well that they wished to spend their lives there."

This answer lent eagerness to De Leon's desire, and when the old warriors added that

PONCE DE LEON SEEKING THE FOUNTAIN OF YOUTH

there was gold in the northern country, he made up his mind definitely.

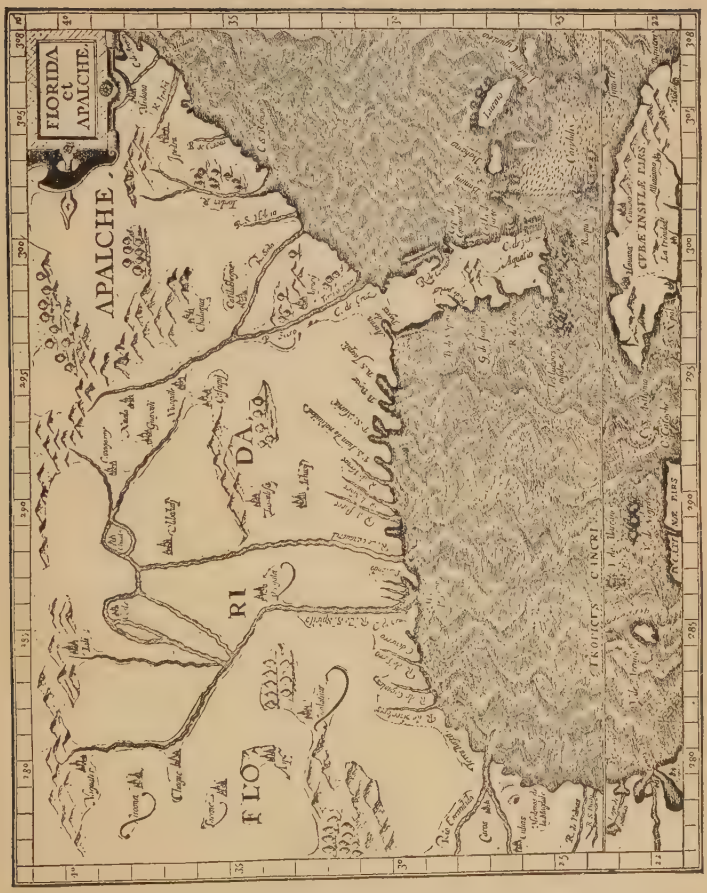
The Spaniards were of a restless nature, and almost anyone with a new plan was able to persuade them to follow him. Ponce de Leon found little trouble in raising a band of adventurers to seek out the "Fountain of Youth" and the stores of gold which were supposed to lie near by. Embarking in three ships, well stocked with food and fresh water, they set forth for the land of promise.

For three weeks the ships sailed toward the northwest. Haiti and Cuba were passed by, but stops were made at several small islands. Efforts to locate the magic fountain failed, but the men kept up their hopes until they saw a broad and low-lying shore ahead of them.

"At last," thought Ponce de Leon, "we have come to the home of the Fountain of Youth," and he ordered his sailors to make for the nearest harbor.

Going ashore, the Spaniards were struck with delight by the beauty all around them. The trees were fresh with the green leaves and blossoms of spring, and the ground was covered with wild flowers.

To this new and beautiful country, Ponce de Leon gave the name of "Florida," meaning



For many years Spaniards laid claim to land stretching from the Atlantic coast to the Mississippi, calling the region "Florida." This map was made about four hundred years ago, and shows Spanish claims and settlements in the New World. A northeastern section was named "Apalche" or "Apalachee" after a tribe of Indians known as the Apalachees. The name of the Appalachian Mountains springs from that tribe.

"Land of Flowers"; but he made the mistake of supposing that he had found an island.

Bands of men were sent through the woods, and day after day they searched for the fountain. We do not have a complete record of their adventures, but we may be sure that they tested many a spring and river. Can you not imagine them throwing aside their armor and leaping into the water, to see whether it would make them feel like boys again?

Hard as they tried, they felt no change come over themselves. They were the same age when they came out as when they went in— except for being a few minutes older!

A search was made for gold mines as well as for the Fountain of Youth, but it was equally vain. Tired in body and low in spirits, the Spaniards left the shore of the new-found land and returned to their homes in Porto Rico. Ponce de Leon later went back to Spain and asked the king to make him governor of the newly discovered land of Florida. The king granted his request, on condition that he should plant a colony there. It was not until eight years later, however, that De Leon again set out for Florida. By this time the natives had become hostile to the white men, and when the Spaniards tried to land and build a settlement,

the natives attacked them, forcing them to embark again upon their ships. During the battle De Leon was wounded by an arrow and died before his ship reached Porto Rico, whither he was returning. He is known in history as the discoverer of Florida, but he is more famed because of his quest for the Fountain of Youth.

ADVENTURES OF BALBOA

A year after Ponce de Leon found Florida, another Spanish leader made a discovery of greater importance. This leader was Vasco de Balboa. Balboa was a tall, strong man, with a pleasing face and voice. He had come to Haiti from Spain, and was generally liked; his life, however, was not completely peaceful. He had fallen into debt, and some of his creditors were asking for their money. As he thought about his troubles, Balboa decided that the only way he could win freedom from debt was by going somewhere and finding a large amount of gold. He was a man of action, and his decision led him to search Haiti for a new gold field; but his searchings brought no reward.

In those days, even in the New World, it was possible for a man to be placed in prison for his debts; and Balboa began to suspect that such

would be his fate. While in this state of mind, he learned that a ship was making ready to sail from Haiti to a Spanish colony on the northern coast of South America. He wanted to go aboard, but he feared that his creditors would not permit him to do so. To avoid being stopped, he hid himself in an empty barrel, which was placed among other barrels, and was carried aboard the ship. His hiding place was not discovered until the vessel had gone too far for the captain to care to turn back.

When the little settlement of San Sebastian was reached, Balboa was permitted to go ashore with the rest and to "start life over again." He talked with the settlers and won their good will. Before long, he learned that they were not satisfied with the way they were getting along. They had made enemies of the near-by Indians, and constant warfare was cutting down their numbers; they feared that if this continued, the colony would finally be wiped out.

In the course of his wanderings, Balboa had explored the region, and he knew it well. Calling some of the settlers together, he said to them: "If we remain here, our colony is bound to fail. Across the bay, I know of a fine place to live, and I think we ought to move there.

The soil is rich, and we may be able to keep the Indians friendly. At any rate, the Indians across that broad bay do not use poisoned arrows, and are not nearly so dangerous as the ones around here. Let us move our colony while there is still time!"

The advice sounded well in the ears of the others, and the home of the colony was changed. A new village, called Darien, came into being, and Balboa was chosen governor.

Yes, it was a new village—in one sense of the word, but in another sense it was the same. The character of the settlers had not changed—they were still willing to mistreat the Indians. This was proved not long after the founding of Darien. Food ran short, and supply ships were slow in coming from Spain. A band of one hundred thirty men entered the country of the Indians, intent upon plunder. If they had wished to buy food from the red men, we could not blame them; but what they were planning to do was simply to "take" it.

Entering a village ruled by a chief named Careta, the Spaniards were greeted in a friendly manner and a feast was prepared in their honor. After the feast was over, Balboa told the chief that he desired to take a large supply of food back to Darien. "If we had much food,

we should be willing to give it to you," said Careta, through an interpreter, "but our store is short, and we have barely enough to last us until another crop comes in."

The crafty Spaniards pretended to accept the refusal and marched away, but after they were out of sight of the village they halted and waited for nightfall. The Indians did not suspect them, and went to their rest as usual. While deep in slumber, they were awakened by the wild shouting of white soldiers. Springing from their beds, they sought to escape, but many who saw that their way was blocked, threw themselves upon the ground, begging for mercy. Chief Careta and his family were made prisoners.

SPANISH SOLDIER WITH "ARQUEBUS"

Observe the stand in the left hand, used for resting the barrel when the gun was fired.

Finding that the village was completely in his hands, Balboa ordered his men to load on their horses all the food they could find. The chief looked at him with reproachful eyes and said: "What have I done that you should treat me like this?

When you came to my village, I did not meet you with a spear in my hands. I gave you meat and drink. I treated you like a brother, and I have done the same to white men who came here at other times. Now you have put me and my family in chains. Let us go free, and I will give you my own daughter as a wife."

As Balboa listened, his heart was touched with shame, for he knew that he had acted a black part against friendly men. He told his soldiers to set the prisoners free. The daughter of the chief agreed to follow the wishes of her father, and went to Darien with the white leader.

Upon another day, Balboa made a visit to a much larger Indian village. The chief and other leaders of the tribe greeted him and told him that he and his soldiers were welcome to remain as long as they wished. The home of the chief was large—more than one hundred yards long and fifty yards wide, if we may believe the account left to us.

The oldest son of the chief looked upon the visitors with awe. The shining armor and dangerous weapons seemed to him to be the property of gods. What could he give to such beings? At length he decided to give them golden ornaments, and ordered a load—weigh-

ing two hundred and fifty pounds, it is said—to be presented to Balboa.

It was the Spanish custom to set aside for the king one-fifth of the gold obtained in the New World, and Balboa did that as soon as he received the present. Then he began to divide the remainder among his men. A dispute arose among his men as to who should get this ornament and who should get that. In the course of the quarrel the soldiers shouted, and acted as though they were going to fight.

The chief's son was amazed. He could not understand how "gods" could behave in such a manner. When he saw that they kept on quarreling, he no longer looked upon them with wonder and delight. Striking some of the gold from their hands, he cried: "If you care so much for the yellow metal, why do you bother about these trifles? Look at the mountains over there! Beyond those mountains is a great sea, and beyond the sea is a land where gold is everywhere. Why do you not go to that land?"

When these words were interpreted to Balboa, he was thrilled with a new hope of fame and fortune. If he could find a sea beyond the land, he thought, he would do what no white man had done before; and if he could also find gold, his cup of joy would be full. No doubt he

felt the urge to cross the mountain at once, but he realized that his party was not equipped for such a long journey; and besides, he felt that he ought to lead a good-sized army when he departed for the adventure. Returning to Darien, he wrote a letter to the Spanish king, telling of the information he had gained about the "great sea" and asking that one thousand soldiers be sent to him.

While waiting for an answer, Balboa received a letter from a friend in Spain, saying that the king was angry because Balboa had established Darien without royal permission. This letter caused the leader to fear lest he should be ordered put to death; and he felt that he must quickly perform a daring deed to offset the anger of the monarch. Such a deed, he believed, would be the finding of the "great sea"; and he mustered as many soldiers as possible—about two hundred—to go with him on the trip of discovery. They were joined by bands of friendly Indians, who guided them through the wild country which separated them from the mountain top. Over hills and valleys they struggled, often having to cut their way through a dense growth of trees and bushes. In spite of their best efforts, they were able to gain only about two miles a day.

Near the end of November, 1513, Balboa learned from the Indians that the "great sea" could be seen from a mountain peak not far distant. Wishing to be the first white man to look upon the sea, he ordered his soldiers to wait while he went forward alone. He gained the top of the mountain, and there caught sight of the great ocean now known as the Pacific. When Balboa beheld the sea, he happened to be on land which faced southward. Not knowing that the water stretched thousands of miles to the west, he spoke of his discovery as the "South Sea."

Several more days were required for the Spaniards to complete the crossing of the mountain range and to reach the water. When they at last did, Balboa waded in and claimed the sea in the name of the king of Spain.

The water seemed to stretch a boundless distance to the south, and even the stout heart of Balboa was not equal to building ships and attempting to cross it in order to find the "land of gold." That attempt, he thought, could be left for a later time. Now he was ready to return to Darien and to send word of the discovery to the king.

On their return trip, the soldiers were entertained by an Indian chief named Tu-Banama,

who had eighty wives. The fact made such an impression that the region in which the chief lived was called "Banama." In time that was changed to the name "Panama."

Balboa's discovery saved him from punishment by the king, but upon his return to Darien he found that a new governor had been appointed in his place. This man was jealous of Balboa, and trouble soon arose between them. A charge of treason was brought against Balboa, and he was beheaded four years after he had made his great discovery of the Pacific Ocean.

GIVING THE NEW WORLD A NAME

If the telegraph and the cable had been in use in the year 1000, history would have been different in many ways. When Leif Ericson and his Norsemen reached the coast of Vinland, the news probably would have been telegraphed all over Europe; and sailors from England and Spain would doubtless have crossed the Atlantic hundreds of years before they did.

As it was there was no telegraph. There were not even printed books in Europe. The story of Leif's discovery was told at first in old Norse poems or "sagas," and the news did not spread to the south of Europe. The Norsemen

themselves did not think the discovery amounted to a great deal; they supposed that they had merely found a new and pleasant island in the western Atlantic. Had it been otherwise, the continent might have kept the name of "Vinland," or it might have been called "Leifland," in honor of the bold captain.

Almost five centuries later Columbus sailed across the broad ocean and discovered the islands south of Florida. He also touched upon the coast of the southern continent, but he mistook it for an island. Many persons feel that the New World might well have been called "Columbia." Another possible name was "Cabot-land."

Destiny was not to choose any of those names, however. For a long time people spoke of the New World very loosely. Some called it "India," and others spoke of it as "Turkey" or "Cathay." These names arose from the belief that Asia had been reached. They passed after a while, and the name of "America" was finally agreed upon. It seems strange that it should not have been named for Columbus, the real discoverer, but for one who had only a small part in the expedition.

The New World was named after an Italian explorer and map-maker — Americus Ves-

pucius. He lived during the time of the Spanish discoveries, and took part in one or more Atlantic voyages before the year 1500. Americus visited many sections of the coast of Cen-

AMERICUS VESPUCIUS

tral America and of South America, and drew maps of the parts he explored. These maps were sent back to Europe and were copied in geographies printed there. A German geographer is believed to have been the first to suggest that the region should be called "America."

The name became popular. At first it was given only to the southern continent, but later it was applied to the northern one as well. These are the only continents ever named in honor of a man.

Americus Vespucius was a friend of Columbus, as we know from a letter which Columbus wrote to his son, saying: "This will introduce Americus Vespucius. He is a friend of mine, and I hope that you will do what you can for him. Like me, he has had ill fortune."

THE WORK OF MAGELLAN

Probably not in all history is there another sea captain who could equal Ferdinand Magellan. Ericson crossed the North Atlantic and stumbled upon Vinland; Columbus crossed the Middle Atlantic, and made a longer voyage than did the Northmen; Vasco da Gama sailed around Africa, and dared part of the Indian Ocean. Yet none of these undertook nearly so long or so hard a voyage as did Magellan, who sailed around the world.

The early years of his manhood Magellan spent as a sailor in the Portuguese navy. He rounded the Cape of Good Hope, and visited the Spice Islands off the coast of China. He became noted as a captain, but after years of

service with the Portuguese, he decided that he was not being well rewarded, and that he might do better by sailing under the flag of Spain.

The pope of Rome had divided the "new discoveries" between the rival sea powers, Spain and Portugal. Spain had those west of a certain line, and Portugal had those east. King Charles V, of Spain, heard this plea of Magellan: "The riches which flow from the trade with the Spice Islands now go to Portugal, because the Portuguese sail eastward to reach them. I believe that those islands can be reached by sailing west, and if Spanish ships do that, the trade can be claimed by Spain. Let me lead a voyage around the land which blocks the way to the Spice Islands and the riches of Cathay."

MAGELLAN

The ruler was pleased with this plan. His nation was reaping some rewards in gold from the New World, but not enough to satisfy him. Trade in spices would greatly increase the wealth of Spain, and would help to pay the cost of Spanish wars in Europe. So it was that Magellan was placed in command of five ships,

CROSSING A STREAM

Three methods of crossing a stream, which were known to tropical Indians, if we may believe this old print.

with two hundred thirty-six men aboard. The start was made in the summer of 1519.

The fleet of Magellan paused at the Canary Islands, then swept southwestward across the Atlantic. The first stop in the New World was on the coast of Brazil, and there a strange trade was held with the Indians. Mirrors, metal knives, combs, and bells were traded for wild game, turnips, and pet birds. The natives had learned how to tame parrots, and they traded the interesting birds freely. They gave eight parrots for a single mirror! For a small bell, they gave a basket of turnips; and for a comb they gave two geese.

After spending thirteen days with the natives, the sailors moved southward to a point where they anchored off the mouth of the Plata River. They were then not a great distance from the site of the present city of Buenos Aires. What would they have said if some one had told them that a beautiful city with more than a million inhabitants would one day stand on the shore of the river? The inhabitants at that time were supposed to be cannibal Indians, but they ran away when they saw the white men landing.

THE "VICTORIA"

This was the first ship to sail around the earth. Note the wooden figurehead of victory above the prow.

BUILDING A SHIP

The Straits of Magellan were such dangerous waters that Spaniards did not for a long time dare the voyage around the southern end of South America. To carry on commerce between Spanish towns on the Pacific coast, ships were built in western Mexico. An olden artist here gives us his idea of the settlers building a small vessel.

The next stop was made at two islands far toward the southern end of South America. These islands were the home of thousands upon thousands of queer-looking birds, which now go by the name of penguins. The birds cannot fly, but they are expert divers. These the sailors watched with interest.

Before long, the weather grew cold and Magellan decided to put up on the mainland for the winter of the far south, which falls during our summer season. During that winter, natives were seen. They wore large rough shoes which were packed with straw for the sake of warmth. These people were called "Patagonians," meaning "men with big feet."

The journey farther to the south was not a smooth one. One of the ships was wrecked, leaving only four vessels in the fleet. The bold heart of Magellan, however, did not give way. Onward he urged his men, until they entered a body of water which resembled a bay. "Perhaps this is the beginning of a strait which leads to the South Sea," thought Magellan, and he ordered two of his ships to explore the water ahead. They returned with the news that a strait had been found.

At that point in his journey, Magellan met with a new mishap. The captain of one of his

vessels deserted him and sailed back to Spain. The rest of the ships made their way through the passage known as the Straits of Magellan, and passed into the waters of the Pacific. Magellan gave the ocean that name because he found it "pacific," or calm.

The story of how those seamen battled their way across the mighty ocean is thrilling, but it belongs to world history rather than to the story of America. The party reached the Philippines in safety, but Magellan was killed when he took part in a battle between the natives. After the loss of the great leader, some of the sailors managed to get back to Spain by sailing around Africa, aboard the *Victoria*.

There are two important facts for us about this voyage. First, Magellan proved that a broad ocean lay between America and the islands off the coast of Asia. Second, the trip of the *Victoria* back to its home port proved, beyond reasonable doubt, the roundness of the earth.

CHAPTER VI

THE CONQUEST OF MEXICO

WHILE Columbus was making his voyages to the New World, a youth was growing up in Spain who was to play a strong part across the Atlantic. That youth was named Hernando Cortez. His father wanted him to become a lawyer and sent him to college for that purpose, but young Cortez did not prove a good student. His mind was filled with tales about land in the west, where gold was an easy prize.

Reaching the age of nineteen, Cortez obtained passage on a ship bound across the Atlantic. The voyage was a stormy one, and the ship was blown far out of its course. The captain even lost track of where he was, and it was only by great good fortune that a storm finally tossed the ship within range of the Haiti coast. If we may believe a tale which has come down to us, a white dove perched on a masthead, near the end of the voyage, and when it flew away the captain ordered his pilot to follow it, because he thought the bird would fly to land.

Whether or not the dove story is true, Cortez managed to reach Haiti. His first thought was to set out for gold, but he was told that it would be much safer to run a farm—since new gold mines were hard to find. The governor of the island was friendly, and gave him a plantation with Indian slaves. For some years he led a quiet life, but at the age of twenty-six he moved to Cuba. Cuba was still in the hands of the Indians. They had heard about the white men from their cousins in other islands, and when the Spaniards came, made war against them. It was of no use; bows and arrows were poor weapons against guns and armor.

One Indian chief was very hard to put down. At last he was captured, and was tied to a stake to be burned. Before the fire was lighted, one of Cortez' band said to him, "You ought to become a Christian so that your soul can go to heaven."

"No," replied the chief, "I do not care to go to the same place you will go. I would not wish to live with men so cruel."

There was a bishop with the soldiers who did his best to keep them from acting so cruelly. Although he could not stop the burning of the chief, he saved other Indians from the same fate. The name of that bishop was Las Casas.

HERNANDO CORTEZ

Cortez remained in Cuba, but soon found himself in trouble with the governor. He was seized and placed in the second story of a house. A chain was bound around his legs, but he managed to work himself free. Forcing open a window, he let himself down to the street, perhaps hanging from the chain so that he would not fall so far.

Once in the street, he ran to the village church, for he knew that he would be safe there, because there was a rule against making an arrest inside a church. The governor placed

guards around the church, with the order: "Seize Cortez if he comes outside."

OFF TO MEXICO

Cortez stayed inside the church for several days, but finally growing careless, went outdoors to breath the fresh air, and a guard sprang upon him. He was taken to the governor, who ordered him put aboard a ship bound for Haiti.

The ship was not to leave until morning, and Cortez made use of the night. He again freed himself from his chains and slipped into a row boat by the side of the vessel. Gaining the Cuban shore, he was soon out of reach of anyone who might attempt to pursue him from the boat, and went into hiding on the island; thus he again made his escape.

After a time he was fortunate enough to marry a young woman whose family was friendly to the governor. He was granted pardon, and soon was making money from a large farm and some gold mines. The work was done by two thousand Indian slaves.

One day a group of soldiers came to Cuba and told Cortez of an adventure in the west. "We have seen a great country called Mexico," they said. "It has buildings of stone, some of them

three stories high. Plenty of gold can be found there."

Although Cortez was now fairly rich, he wanted still more money, and for the purpose of finding the rich country described, he asked the governor to let him lead a fleet to explore the land in the west. The governor gave his consent, thinking that Cortez would divide the gold he found. At the last minute, however, he decided to let a different man lead the fleet. Cortez, learning of the governor's change of plan, ordered the ships to set sail at once, and was gone before he could be stopped.

About seven hundred men landed in Mexico with Cortez. They were to have wilder adventures than they had dreamed. Mexico was then ruled by Indians of a high type, the Aztecs. Among the Aztec stories was one which told of a "white god" who had once lived among them, and who was expected to come back some day and bring peace and joy.

The ruler of the Aztecs was called Montezuma. His power was like that of a king or an emperor, and his chief town was near the spot where Mexico City now stands. Montezuma sent messengers to greet the white men and give them presents. He was anxious to know whether their leader was the "white god."

MONTEZUMA REFUSES ENTRY

With Cortez was an Indian slave named Marina, who had lived in Mexico when she was a child, and knew the Aztec language. If it had not been for her, the Spaniards would have had a hard time talking with the people of Mexico.

SPANISH SHIP
(As pictured for us by an Aztec artist.)

"The leader of the white men wants to see Montezuma," said Marina to the messengers from the Aztec ruler.

"We shall go back and ask whether that can be," said the messengers, "but first we must make pictures of the white men."

Aztec artists then set to work. They painted images of the soldiers and their ships. The ships they spoke of as "water-houses." To frighten the natives, Cortez told his men to fire some of the cannon. The Aztecs trembled for a while, but were brave enough to make pictures of the strange machines of death. The sixteen horses of the Spaniards were also viewed with awe, for up to that time horses had not been known in Mexico.

When the Indians were ready to return to Montezuma, they were given a helmet. "Ask your emperor to fill that with gold," said Cor-

tez. "We want to see whether the gold in your country is the same as in ours. Tell your emperor that we suffer from a disease of the heart, and that we must have gold to be cured."

In eight days the messengers came back, loaded down with presents. Among them was a plate of gold "as large as a carriage wheel." Another plate of the same size was made of solid silver. The helmet was brimming with gold dust.

CORTEZ RECEIVING A GIFT

Aztec picture of messenger before Cortez.

"The emperor has sent you these presents," they said, "but he thinks you should not try to come to see him. The way is long, and there are too many dangers along the way."

"I thank you for the presents," said Cortez, "but I must see your ruler. The emperor of my country would be angry if I did not do so."

The Indians returned to Montezuma, but when they came back to the Spaniards, they said: "We have more presents for you, but our emperor says that he cannot see you. He asks you to be satisfied with the gold he has sent you, and to sail away to your own land."

The Indian ruler was wise in refusing to see Cortez. He doubted that the white men were gods, and feared they wanted to rob his country. That is just what they wished to do.

Cortez became angry, and said that he would go to the emperor's city at any cost. He asked his soldiers to stand by him. "There is great adventure ahead!" he cried.

BURNING OF INDIAN IDOLS

While Cortez was making ready to march toward the Aztec capital, he learned something which pleased him. Five Indians came to his camp and said: "We are called 'Totonacs.' We do not belong to the Aztec tribes, but we are under their power. Montezuma makes us pay tribute to him every year, and we do not like his rule."

Cortez at once thought that the Totonacs might help him in a war against the Aztecs. "I am glad you have come to me," he said. "Perhaps I can help your people. I shall pay a visit to your chief."

Cortez and his soldiers were soon on the march toward the city where the Totonac chief lived. They noticed well-kept gardens and orchards near the roads. Men and women came out to watch them pass. Flowers were tossed

CORTEZ BEFORE MONTEZUMA

before the soldiers, and a wreath was placed around the neck of the horse ridden by Cortez.

Some of the horsemen galloped ahead to gain the first glimpse of the city, and returned to their comrades, shouting, "The houses have roofs of silver!" The Spaniards hastened to the city, but found that the "silver" was only stucco.

The chief came out of his house to meet them. He was a stout man—so stout that he could not easily walk without leaning on the arm of a man on either side of him. He gave Cortez gold and cotton cloth, and showed him houses where the troops might eat and sleep.

BURNING OF TEMPLE

The Spaniards destroyed many of the Aztec temples. This Aztec picture shows the burning of a temple. The sketch at the top shows that it was at the "Place of the Ant."

It was not long before Cortez began to talk to the chief about religion. He told him that he ought to turn Christian.

"Our own gods have been good to us," replied the chief. "They have sent us sunshine and rain. We do not wish to change."

Cortez let the subject drop for the time, but a few days later he said to the chief: "You must rid your temple of the idols, or we will tear them down."

The chief replied that his warriors would guard the temple and the gods, but Cortez was firm. He told the soldiers to prepare to attack the temple. The chief was seized, and the Indians were warned that he would be killed if a single arrow was shot at a Spaniard. Soldiers ran up the steps of the temple and tore large wooden images of gods from their places, tossed them into a heap and burned them. The Indians were grieved and angered, but they did not dare to fight. Perhaps they thought that their gods would revenge themselves.

The Spaniards later declared that the Totonacs sacrificed human beings in honor of their gods, and gave that as one reason for burning the idols of their friendly hosts.

MARCHING TO MEXICO CITY

Before leaving the coast region, Cortez ordered all his ships except one to be sunk or burned. He did this because he feared that his soldiers might want to go back to Cuba. If the ships were destroyed, he thought that his army would be more willing to stay in Mexico and win power and gold. The move was a wise one. Without the ships, the soldiers had to "do or die" and there was no other course open to them but to follow Cortez on the road to Mexico City.

Three thousand friendly Indians marched with the Spaniards. Villages and cities were visited, and if gold or food was not obtained, there was usually a battle. Many a village was burned, and hundreds of red men felt the cold steel of Spanish swords or the sharp pain of bullets.

The hardest place in the journey to conquer was the Republic of Talasca. This republic was not very large, but it had kept free from the rule of Montezuma. Now it wanted to hold its

freedom against the white strangers. An army of perhaps twenty thousand men was sent to meet the Spaniards, and a fierce battle followed.

The warriors of the Indian republic used slings, darts, and spears, as well as bows and arrows. Their chiefs wore a kind of "armor"—heavy cloth, stuffed with cotton. Some of them also wore thin sheets of gold or silver as breastplates. Wooden helmets guarded the heads of a few.

The Spaniards were much better equipped for fighting. They had helmets of steel, and their bodies were well guarded by steel plates, or stuffed cotton jackets. They had crossbows, swords, guns, and cannon. A dozen horsemen were ready to spread terror as they galloped among the enemy, who had never seen horses before. When the white soldiers let loose their cannon balls, fired their small guns, and cut in with their cavalry, the Indians were killed by the hundreds; when they tried to carry away their dead during the battle, the Spaniards kept firing into their midst and riding them down with the horses. After four hours, the Indians gave up the fight and left the field.

The Spaniards were too much exhausted to give chase. In spite of their armor, many had

been wounded by arrows or spears, and several had been killed. Cortez ordered his slain soldiers to be buried where no one could find them, because he wanted to keep the Indians from knowing that white men could die.

CLIMBING A VOLCANO

After defeating the Talascans, Cortez and his men marched to the chief city. They were well treated, and no more battles were fought in the little republic.

A few days later the Spaniards marched into the city of Cholula. This was ruled by the Aztecs, and was one of the finest cities in Mexico. It contained buildings of a pyramid type, one of which was 177 feet high. This pyramid, built of stone and earth, had been put up in honor of the "god of the air," who was said to have a white skin and a beard. The Aztecs wondered whether the white men were related to him.

The visit to Cholula was stained by the killing of a great number of Indians. Cortez learned of a plot against him and his soldiers. To make "an example," a thousand or more men were penned in a public square and shot. After quiet was restored, Cortez tried to persuade the people to stop praying to their gods.

Leaving Cholula, the Spaniards passed between two tall mountains, with volcanoes at their peaks. The Indians had a story that one volcano was the home of the souls of bad chiefs. When it smoked or threw off lava, they said that the bad chiefs were in pain.

The Spaniards decided to try to climb the higher volcano. They made their way through dense bushes and close-growing trees. After a time, the forest became thinner, and they walked on with more ease. Then a new trouble arose. Lava had spread over the ground and had become hard. It was very uneven, and was covered with ice, in spots, so that the men had a hard time to keep from slipping. The air was rare, and their breath came in short gasps. Onward they struggled, until they were not far from the crater. Then they were driven back by cinders and sparks. On their return, the daring band brought pieces of ice to their comrades below.

AZTEC DRAWING OF A VOLCANO

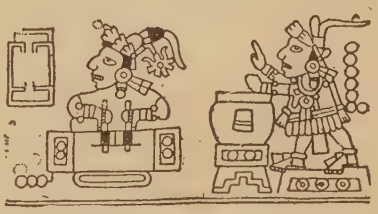
A volcano which sent smoke so high that it "reached the stars."

Marching ahead, the Spaniards soon came within two miles of the City of Mexico. They

were met by a group of Indian chiefs, who brought this message: "Stop here! The mighty emperor, Montezuma, is coming to meet you!"

THE RULER OF THE AZTECS

Cortez waited eagerly for the emperor of the Aztecs, and soon saw him in the distance. He was carried in a litter, borne by Indian chiefs. The litter was partly made of gold, and was studded with jewels. Three men with golden wands walked in front.



AN AZTEC PICTURE
Players in a Mexican "band."

Reaching the spot where the Spaniards waited, Montezuma stepped from his litter and greeted Cortez. The white men were invited to enter the city, were given a splendid place to live, and were served with the best food that the Aztecs could provide.

Before long, Cortez paid a visit to Montezuma at his palace, and learned something about the way he lived. Emperor Montezuma the Second had once been a bold warrior; now he was ruler of the empire, and no longer went forth to battle. He was about forty years old

when the Spaniards came, and was tall and well formed.

His palace was composed of a group of low buildings made chiefly of red stone. The floors were covered with mats woven from palm leaves; the walls were hung with colored cloths, skins of animals, and pieces of feather-work. Anyone who wanted to see Montezuma was required to take off his shoes or sandals and enter barefoot, with a robe of coarse cloth over his shoulders. Even Cortez came barefoot on his first visit to the palace.

The emperor took his meals with great display. No one was allowed to watch him eat, except six or seven "nobles," who handed him the dishes, and a group of Indian maidens, who felt honored by being able to wait upon the ruler. He had the choice of hundreds of kinds of food, served in clay jars and bowls. The Spaniards declared that the emperor never ate from the same dish twice, the clay vessels being broken or given away after each meal.

After eating, Montezuma would smoke a pipe filled with tobacco. Jugglers would come before him and go through their tricks, or maidens would dance.

Cortez told the emperor that he ought to become a Christian, but he replied: "I have no

quarrel with your religion, yet I shall keep my own. Our gods have watched over us for hundreds of years. They are good gods, and have made us strong."

THE AZTEC MARKET DAY

Every five days a great fair was held in Mexico City by the Aztecs. People came from far and near, to buy and sell. Soon after reaching the city, Cortez and his men had a chance to watch one of the fairs.

The market place was filled with thousands of persons. Among the things on sale were jewels, golden rings, clay jars, and bales of cotton. Aztec goldsmiths sold toy fish and birds, with heads that would move. The scales and feathers were made of gold and silver. These toys were bought for the children of the richer people of the city.

Iron was not known among the Aztecs, but they used another metal almost as strong—copper with a little tin mixed in it, making a kind of bronze. Arrows tipped with bronze were on sale, along with spears and lances.

In one part of the market place were booths where barbers worked, using razors made from stone. (The Aztecs kept their faces smooth-shaven.) The edge on the stone razor was very

sharp, being made so after much grinding and polishing. In other booths roots and drugs were sold, for the Aztecs knew a great deal about the use of medicines. Perhaps most interesting of all were the "blank-books." These were folded strips of cotton cloth, dried skin, or "agave" paper. The last was made from a plant which grows in Mexico. The fibers of this plant, when woven together, made a fairly tough paper which was in wide use for picture-writing.

THE DAYS OF THE MONTH

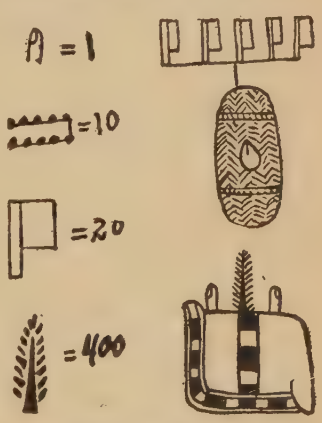
Each day in the Aztec month had a special picture-sign. In the first column are the signs for Crocodile-day, Death-day, Monkey-day, Wind-day, and Deer-day. The sign for Lizard-day is at the top of the second column; below are: Rabbit-day, House-day, Snake-day, and Jaguar-day.

Foods of many kinds were also on sale. Meat, fish, vegetables, and corn could be bought, as well as corn bread and other kinds of food "ready to eat."

You may be wondering how all these articles were bought and sold and whether any "money" was used. The method varied in

different cases. Sometimes there was a simple trade. A man with a clay jar, for instance, might give it for two or three fish; or a toy golden bird might perhaps be traded for a hatchet with a bronze head.

In many other cases, money was used. The "money" was of two kinds, bags of cocoa and quills of gold dust. The Aztecs used to cut one end of each quill and fill the hollow with gold dust. The larger the quill, the more it was worth when filled. The bags of cocoa were of different sizes, just as our silver money may have the size of a dollar, a half-dollar, a quarter, a dime, or a nickel.



AZTEC NUMBER SIGNS

In the Aztec system of number signs a finger stood for "1," ten dots for "10," and a pine tree for "400." At the right are the signs for "200 bags" of cocoa beans and "402 blankets."

MONTEZUMA MADE CAPTIVE

Cortez was treated with honor by the Aztecs, and was given large quantities of gold. He had said that he had "a disease of the heart" which

could be cured only by gold. With all the gold he received in Mexico, one might think his heart would have been cured; but it was not.

Cortez wanted something besides gold and honor. He wanted to rule all of Mexico, in the name of the king of Spain. To help gain such power, he decided to capture Montezuma. With a few chosen soldiers, he went to the emperor's palace—as if to have a friendly talk. "I left some of my men near a ship by the coast," he told the emperor. "They have been badly treated by one of your chiefs."

"If that is true," replied Montezuma, "I will have him punished," and at once sent one of his officers to bring the chief to Mexico City.

Cortez thanked him, but continued: "That is not enough. If we are to be safe, we must have you live in the same building with us."

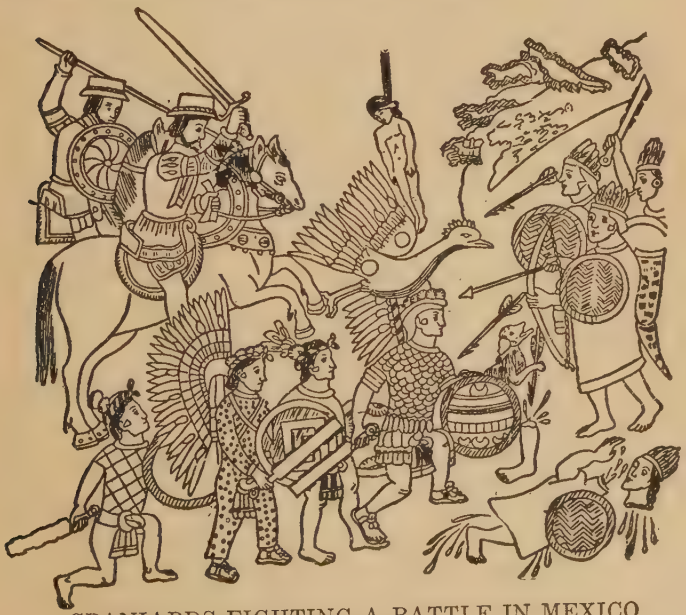
Montezuma could hardly believe his ears. He thought that there must be some mistake; but no, the Spaniards really wanted him to be a captive!

"Why should we talk with this barbarian?" cried one of the soldiers. "Let us take him, whether he wants to go or not."

When the emperor was told what these words meant he was filled with sorrow; but he feared the guns of the white men and agreed to

go. After that fateful day, he was held a prisoner, though the Spaniards pretended that he was "only paying a visit." He still ruled his empire, but he was forced to give orders which Cortez liked.

The Aztec people did not enjoy this turn of affairs. They rose in revolt and drove the white men from the city. Montezuma was killed during the excitement, when he spoke to the people and tried to quiet them.



SPANIARDS FIGHTING A BATTLE IN MEXICO

This is one of the best action pictures made by an Aztec artist. It is taken from a wall-painting.

More soldiers then came to Mexico and helped Cortez. They fought the Aztecs again and again, and defeated them, because guns were better weapons than bows and arrows Thus Mexico was won for Spain.

THE CONQUEST OF PERU

The riches gained from Mexico led other Spaniards to locate and conquer the gold-filled country of Peru. That country was ruled by a line of monarchs known as "Incas," and their subjects are also commonly called Incas. The ruler and all his relatives called themselves Children of the Sun.

The leader in the conquest of Peru was Francisco Pizarro. He had been one of the comrades of Balboa at the Darien settlement, and upon a later adventure, in 1519, he received a grant of land in Panama. Here he engaged in cattle farming. While he was living in Panama, reports came to him of a wealthy empire to the south. In 1524, with the aid of two other men, Diego de Almagro and Father Luque, he fitted out an expedition and started on a southward journey in search of this "land of gold." The party met with such dangers and hardships that Almagro was obliged to go back to Panama for help.

The governor was at first not willing to give any aid so that the explorers might go farther on their journey, but finally he sent them one ship. With this, Pizarro and the few men remaining in his party explored the coast of the present countries of Colombia and Ecuador and finally reached the border of Peru. Pizarro did not at this time conquer the country; he merely captured some of the natives and obtained a load of their rich treasures as plunder.

Finding that the governor of Panama was not interested in helping him to undertake another exploring trip, he made a voyage to Spain to ask the king, Charles V, to help him. As presents to the king he took with him some of the treasures from the new-found land. The king, much pleased with the gifts, and believing that Pizarro might be able to gain great wealth for Spain, gave him permission to return to the New World and conquer the country he had found. The year 1531 found Pizarro leaving Panama at the head of one hundred eighty men. On the South American mainland he was joined by an additional force of one hundred thirty soldiers. Into Peru they marched; but at first they came as friendly guests and not as bitter enemies.

The ruler of the Incas received them in a kindly manner, but he let himself fall into their power. It was nearly the same story as the capture of Montezuma by Cortez.

Having entered a town not far from royal headquarters, Pizarro invited the Inca, Atahualpa, to a feast. The king, never suspecting the Spaniards of doing any harm, came with thousands of his followers to the Spanish quarters. At a given signal from Pizarro, the Spanish soldiers fell upon the Indians, killing them in large numbers. Atahualpa they captured and held as prisoner.

The soldiers of the Indian ruler did not try to overcome the Spaniards; instead, they fled from the town. We may think them fearful and cowardly, but we must remember that fear was only natural on their part. Here were men of a different color. They came with armor which seemed to be proof against arrows. They rode on the backs of horses—beasts which the Incas had never seen before. They carried weapons which belched forth flame and smoke and death. It was little wonder that the Incas should fear a battle with the strangers.

The life of Atahualpa was at first spared, and he was kept captive in a large room. When

Pizarro visited him, Atahualpa said: "If you will set me free, I will have this room filled with gold and other precious metals. That will be my ransom."

"Very well," replied Pizarro, "send your orders to your people to gather the treasure, and then you shall have your freedom."

The orders were sent out, and the room was filled with ornaments. When melted down, they had the value of more than $15,000,000. It was probably the largest ransom ever given for a person's freedom.

After the ransom was paid, a new example of treachery was shown. Atahualpa was not set free; he was murdered. After his death, his half-brother — known as Manco Capac — was proclaimed king. The new monarch was taken to a spot near the coast, and houses were set up as the beginning of a new capital city. This city was later to be known as Lima.

Manco Capac was not willing to be king in name alone. He escaped from the Spaniards, and gathered the warriors of his country together. The Incas were now willing to face the strangers in war, but they were repeatedly defeated in battle.

It often happens that those who take part in plunder, quarrel among themselves. The

leader Almagro, who was with Pizarro, finally rebelled against his chief. Civil war followed, in which Almagro was defeated. His son, however, took up the warfare, and Pizarro was at last murdered in his own palace.

In spite of the death of Pizarro, the Spaniards kept control over Peru. Efforts were made to treat the natives in a more kindly manner; and in this connection we must remember that not all the Spaniards were cruel or bloodthirsty. There were kind hearts among them, just as there are among people of all nations. It was the greed for riches which caused so many black pages to be written in the history of the early Spanish conquerors.

CHAPTER VII

A QUEST FOR RICH CITIES

AFTER Cortez won power in Mexico, the country was ruled by governors sent over from Spain. One of the governors, named Mendoza, was a very kindly man, and he treated the Indians better than anyone who had held his office before.

In those days, people did not have a clear idea of the size or shape of North America. Many persons still thought that it was joined to Asia. Except for Florida and part of Mexico, the interior of the continent had been little explored; but reports came to Mexico City from time to time about a rich region in the north. One of the reports was brought by a churchman named Friar Marcos. He called on Governor Mendoza and said: "During a journey to the north, I learned about seven cities built by Indians, and I was told that they were filled with silver and gold. I think that it would be well for you to send men to try to locate those cities."

Mendoza decided to follow the advice, and sent for Francisco Coronado, a friend of his who was an able leader. Coronado agreed to make the journey and to do his best to locate "the seven golden cities." Mendoza told him he must be careful to treat the Indians well.

BOW-AND-ARROW CASE OF A NAVAHO BRAVE

Note the case for the bow, and the strap which was hung over the shoulder. Coronado passed through the country of the Navahos.

Coronado began to prepare for the trip. The expedition was divided into two parts. One part was to be made up of ships which were laden with supplies and which were to travel up the western coast of Mexico. The other part was to forge north by an overland route. The land force was made up of three hundred soldiers and about eight hundred Indians. They took with them a large number of extra horses, and drove before them several hundred sheep and pigs, to be killed

for food when needed. This division was led by Coronado. He hoped to meet the ships later.

Coronado and his men, after a long and tiresome march to the north, entered the state we know as New Mexico. With eager eyes, they looked for the "seven cities." At last they reached a village in the land of Cibola. The Indians tried to keep them outside, but the Spaniards forced their way in. To their sorrow, they found that it was not a rich city at all; gold and silver were nowhere to be seen.

Yet there was one good thing found in the village—a large supply of Indian corn. Some of the corn was ground into meal, and the Spaniards set to work to cook it. Soon they were enjoying a hearty feast, which must have tasted good after the labors of their long tramp.

The Spaniards called the natives "Pueblo" or "Town" Indians.

THE INDIANS OF CIBOLA

Coronado sent men to several parts of Cibola to learn whether there were any real cities. They returned and said that they had found villages, but no cities. A long letter which Coronado wrote to the governor of Mexico, has been saved. The letter was written in Spanish,

INDIAN VILLAGE, NEW MEXICO

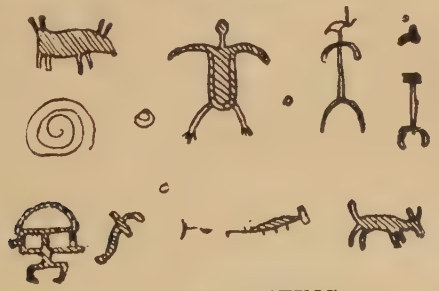
but in English translation we have here some of the interesting parts:

"The Seven Cities are only seven little villages. They are called the Kingdom of Cibola. In the village where I am staying, there are about two hundred houses, with a wall all around. The houses are very good. Some of them have four or five stories. Ladders are used to get from one story to another. These ladders are made of wood, and can be moved from place to place.

"The people are of usual size, and are well-made. We found some fowls in the village.

The Indians say they do not eat them but raise them in order to get the feathers. The food which they eat in this country is mainly corn and beans. They make the best corn cakes I have ever tasted."

With this letter, Coronado sent a map to the governor. It was painted on the inside of a dried animal skin, and showed (or tried to



PICTURE WRITING

The Pueblo people did not know how to write, but they made picture-signs like these. You may be able to make out three figures of men.

show) the way the Spaniards had come to the land of Cibola. A cloth containing pictures of animals was also sent to Mexico. The pictures were painted by Indians, and showed such beasts as bears and mountain lions.

One of the things which surprised the Spaniards was the way the Indians could climb up ladders. They used the ladders as if they were

stairs, and could keep a perfect balance without clinging with the hands. "One of these Indian women," wrote Coronado, "can carry a jug of water up a ladder on her head, without touching it with either hand."

The Spaniards did not wish to return to Mexico with empty hands, and since they had found no gold in Cibola, they wished to go elsewhere in search of wealth. Before departing from Cibola, however, they wanted to get in touch with the ships which had sailed up the western coast of Mexico. Accordingly, a group of soldiers made ready to march to the sea.

DISCOVERY OF THE COLORADO

For a long time the Spaniards in Mexico did not know whether or not "California was an island." They were really thinking of Lower California, the long peninsula which still belongs to Mexico.

The men who sailed north to carry baggage for Coronado, learned that California was not an island. They sailed up the gulf until they came to the mouth of a river now known as the Colorado. It was very wide, but the current was so strong that the sailing ships could not go up. Alarcon, the leader of the fleet, decided to enter the river with two small boats and

twenty men. Long ropes were tied to the boats, which were pulled by sailors walking along the shore.

From time to time groups of Indians were seen. They watched from a little distance, and sometimes gave forth angry shouts. The Spaniards did not shoot at them, however, and after a time some of the Indians became friendly. They brought corn to the white men and were given trinkets in return. Certain Indians even offered to tug the boats, and thus saved the Spaniards a great deal of labor.

With the sailors were two or three Indians from Mexico, who were able to talk a little with some of the natives along the river. One of the natives said: "Two of our men have just come back from the land of Cibola. They saw white men there with things that shoot fire."

Alarcon felt sure that his friends were in Cibola. He asked how long it would take to get there, and was told that the journey would be about forty days. He asked his men if they were willing to make the trip, but they shook their heads. They were afraid to go so far through such wild, strange country, and could not be persuaded to do so.

Soon the party turned back and rode swiftly down stream. It had taken fifteen days to get

to the north but the return took less than three days! That was because the river had such a swift current.

A VAIN SEARCH FOR THE SHIPS

Twenty-five men, led by a Captain Diaz, left the land of Cibola and marched across Arizona to try to find the ships which had come up from Mexico. After going about four hundred miles, the Spaniards met Indians who were "tall and strong—like giants." The following was written about these Indians:

"They live in straw cabins, built mostly underground. Only the straw roof is above ground. They go in at one end, and come out at the other. More than a hundred persons sleep in one cabin. When they carry anything, they can take a load of more than three hundred pounds on their heads. They eat bread cooked in the ashes, as big as the two-pound loaves of Castile. Because of the great cold, they carry a firebrand when they go from one place to another. They use the firebrand to warm different parts of the body, and keep changing the place where they hold it."

If those Indians really tried to keep warm in that way, they must have had a hard time, for while one part of the body was getting warm,

other parts would be getting cold. More likely, the firebrands were taken to help build a fire.

The "Firebrand Indians," as they came to be called, lived near a river "more than a mile wide." This river was later named the Colorado, but the Spaniards spoke of it, for a time, as the Firebrand River.

Diaz learned that white men with boats had been seen some distance down the river. For three days he marched with his men along the eastern bank. Then a soldier caught sight of a tree with the bark scraped off in one place. On the bare portion, these words were carved: "Alarcon reached this place. There are letters at the foot of this tree."

Captain Diaz dug up the letters, and found that the ships had sailed back along the coast of Mexico. The letters explained that California was "not an island." Giving up hope of overtaking the ships, the captain ordered his men to commence the march back to Cibola.

THE SPANIARDS SEE BUFFALOES

Coronado and his soldiers spent several months exploring the country near the "seven villages of Cibola." They found other villages, but no great cities. Perhaps they would have gone back to Mexico if an Indian from the

BUFFALOES

Two pictures of buffaloes made by white men a few years after Coronado's trip to the plains. The Spaniards called the beasts "hump-backed" oxen.

plains had not come to them and said that he knew of a great city to the northeast where they could find all the gold they wanted. The Spaniards gave this Indian the nickname of "the Turk," because they thought he looked like a Turk. Before long, he was leading the soldiers toward the plains east of the Rocky Mountains.

On this journey the Rio Grande was discovered, and near that river the Spaniards caught their first sight of buffaloes. These animals were strange to the white men. One of the men wrote this description: "The bulls have a short face. The eyes stand out at the side and they can see who is following them. They have long beards, like goats. The front part of their body has hair which is long and rough, like a lion's. They have a hump which is larger than a camel's. The horns are short and thick, and cannot be seen very much above the hair."

The Spaniards almost always spoke of the buffaloes as "humpbacked oxen," or "cows" or "bulls." After they had been in the plains for some months, they learned that buffaloes shed part of their hair in the spring. "They rub against the small trees," wrote a Spaniard, "to get their hair off. They keep this up until only the down is left. This makes them look like perfect lions. They have a short tail, with a bunch of hair at the end. When they run, they carry the tail straight up in the air. Their calves are red, like ours, but change their color when they get older."

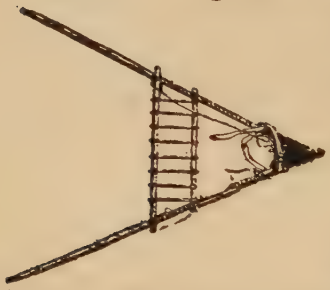
The Spaniards were not far wrong in calling these strange animals "oxen," for the buffalo is really a cousin of the ox.

INDIANS OF THE PLAINS

After pushing to the east for about two weeks, the Spaniards met with a tribe of Indians who made their living by killing buffaloes. Describing these Indians, one of the white men said: "They live in tents made from the skins of the cows. They travel around near the cows, killing them for food. When our men came near, they all stepped out of their tents to look at us. Then some of them came close in order to talk. We could understand them by means

of the signs they used. They said there was a very large river over toward where the sun came from, and that many tribes of Indians lived on the other side of that river. These folks left us the next day. Their things were dragged by a lot of dogs." This tribe belonged to what are now known as Plains Indians.

A kind of "dog cart" was used by Indians of the plains long after the Spaniards came. Perhaps it could hardly be called a "cart," for it had no wheels. It was simply two large poles fastened together in a V-shape. A dog harnessed at the front, dragged a load placed on crosspieces.



INDIAN "TRAVOIS" OR "DOG-CART"

The dog was hitched in front of the crosspieces, and the ends of the poles dragged on the ground.

While Coronado's army was resting in a small valley, a severe hail storm arose, doing great damage. The hail fell among the horses and made some of them run away. It also cut through some of the tents which the Spaniards had set up, and broke many dishes. The loss of the dishes was a heavy blow, because most of the Plains Indians were not in the habit of making clay bowls or

AN INDIAN OF THE
PLAINS COUNTRY

jars, as did many other tribes, and there was small hope of obtaining a new supply.

After the storm was over, the party began marching again toward the northeast. They still hoped to find a large city filled with gold, where they might obtain great wealth.

THE CITY HAS SMALL HUTS

After traveling some distance across the plains, Coronado and his men met another tribe of Indians, who were out hunting buffaloes. These Indians were called Teyas.

"Do you know of a great city, with tall stone houses?" asked the Spaniards, using signs as well as the help of an Indian guide who was traveling with them.

"No," replied the Indian hunters. "There is no great city built of stone on these plains. The

A PLAINS WARRIOR
This warrior has his hair trained in a manner which resembles buffalo horns.

only villages are those formed of earth lodges, or of tepees" (tents).

By further questions the Spaniards learned that the chief village was called Quivira, and

was a long march to the northeast. Afraid to trust all of his men here with such a small supply of food, Coronado decided to send most of his army back to the land of Cibola. With thirty men on horseback, he forged ahead to find Quivira and discover for himself what it was like. For seventy-seven days the band of horsemen made their way across the plains. To help out the food supply they killed buffaloes and sometimes rabbits.

The Spaniards also noticed "little animals like squirrels," which ran along the ground and lived in holes. These were doubtless chipmunks or gophers, though they may have been "prairie dogs."

No one knows just what route was taken by Coronado and his horsemen, but it seems certain that they passed through a great deal of the state of Kansas. Perhaps they entered the southern part of Nebraska.

Quivira was not a grand city at all. As the Teya Indians had said, it contained no large houses of stone. The huts were small, with straw roofs. The people of the village were in a half-savage state. Their clothes were made from the hides of animals; their tools and weapons were formed of wood, stone, and bone.

As to "riches," there were none to be found. One chief wore a small plate of copper around his neck, and he was probably the richest man in the place. You can imagine how downcast the Spaniards were. After their long journey across the plains, their dreams of gold had burst like bubbles. Mounting their horses, they began their weary return to the southwest.

THE RETURN TO MEXICO

With the dream of gold gone, all that remained was the tiresome trip across the plains. The soldiers did not really know whether they would ever get back to Mexico—they might die of hunger or thirst on the way, for all they could be sure.

With the Spaniards went some Indians who acted as guides, and they were indeed needed. You may have a picture in your mind of the plains—great flat stretches of land. As far as you look in any direction, you may see only level ground, covered with grass. Trees are rare, indeed. "To go away from the camp in these plains, is like traveling on the ocean," wrote one of the men. "The only roads are those made by the cows (buffaloes), and they are level and hard to see. If a person goes out of sight, he is lost. In that way, one man was

lost, and we were never able to find him. Others were lost while hunting but were found two or three days later."

The Indian guides were a great help. In the morning an Indian would ask what direction the party wanted to take. Then he would shoot an arrow in that direction, which was always south or west. The arrow would be shot rather high so that when it came down, it would stick in the ground with its tail almost straight up.

The keen eyes of the Indians could make out the tail of the arrow from a distance. Then they would guide the party toward the spot, but before reaching it would shoot another arrow. The second arrow would pass some distance over the first, and would be in the same direction. Hour after hour the Indians would keep this up, if we may believe a Spaniard who was with Coronado. In the late afternoon the Indians doubtless stopped shooting, because it was then easy to tell the west by the sun.

After many a weary week, the Spaniards reached the end of the plains and came to the mountains of the southwest. They crossed and were soon tramping through Mexico. Ragged and hungry, without gold or jewels, they reached the capital city, two years after they had left it. Everyone thought that their trip

had been a failure; but it was not entirely so. It gave white men their first idea of the western plains, and it gave Spain the right to claim a million square miles of land.

DE SOTO DISCOVERS THE MISSISSIPPI

During the time that Coronado was vainly searching for golden cities, another Spanish leader was exploring a different part of what is now the United States. This was Ferdinand de Soto, one of the men who had helped Pizarro to conquer Peru. He was about thirty-nine years old when he left the coast of Cuba and sailed to Florida with nine ships and a thousand men—not to speak of a goodly supply of cattle, horses, mules, and swine. So far as is known, the swine which he took along were the first to be landed on any part of the North American continent.

Reaching Tampa Bay, De Soto sent armed men to capture some of the Indians, from whom he hoped to learn the location of gold mines. The action was not wise. It did not bring about the discovery of a gold field, but it did cause the Indians to be hostile. They had met with ill-treatment before at the hands of Spaniards, and now they saw a new enemy coming to the land.

FERDINAND DE SOTO

As the army pressed forward, it met with many an Indian skirmish. The warriors did not wish battles in the open, but fought from ambush, killing many a soldier in spite of his protecting armor.

De Soto and his men spent the first winter east of the Flint River, on the border of Georgia. In the spring they marched northward, still looking for gold but finding none. Turning west, they crossed the fair lands of the Cherokees. There was fighting between the Indians and the Spanish forces all along the way, but when De Soto and his men came to the Alabama River they met with one of the worst con-

flicts of the entire journey. On the side of the river, and guarded by walls, was an Indian town called "Mobila." This town was the home of Tuscaloosa, the "Black Warrior," the famed leader of the Mobile Indians. He heard of the coming of the white men, and went forth to meet them. De Soto was very careful to treat the Black Warrior politely and, with his soldiers, rode with him into the walled town.

As the Black Warrior rode into his city, he had the feeling that the Spaniards looked upon

A PALMETTO HOUSE

This kind of house was used by some of the Gulf Coast Indians through whose country De Soto passed.

him as a prisoner. For that reason he went into one of the Indian huts, and when De Soto called to him, he would not return. Another chief, who came out of the hut, was struck down by one of the men with De Soto. This led to the beginning of fighting. The warriors fought bravely, even though they had to face men who

seemed to have the power of demons. The Spaniards won the day, however, and burned the town, but eighty-two of their number were killed.

With the remainder of his forces, De Soto pushed westward again. Another winter was spent beside the upper waters of the Yazoo River, a winter of suffering which was marked by the loss of more of the soldiers. In the spring of the year 1541, the Spaniards saw lying before them a mighty river—the Mississippi. They were the first white men to gaze upon its wide sweeping waters.

Through all their hunting, no gold had been found; but these lusty men were willing to fare farther. They crossed the Mississippi, and spent a year in the quest of that metal which has brought so many to an unhappy end. After turning in their paths, they returned to the Mississippi. On its banks De Soto died of a fever, and his men buried him in the river that the Indians might not learn of their leader's death.

A year after his death the remainder of the party built rude ships and sailed across the gulf to the shore of Mexico. There they related their adventures, and told about the great stream which they had discovered.

The trip of De Soto did not result in the finding of any gold but in something more important—it gave Spain a claim to the Mississippi Valley, and to much of the land around the Gulf of Mexico.

SPANISH SETTLEMENTS

By the time De Soto found the Mississippi, the Spaniards had formed a great number of settlements in the New World. More than a hundred villages and towns were thriving—some in the West Indies, some in Mexico, and some on the Pacific coast of South America. Many of the houses were built of stone and plaster, of the pretty type imitated to this day by residents of California. There were churches of carved stone, and open squares in which people could meet for trade or for a holiday festival.

The richer men wore garments of silk and velvet, and the costumes of their wives were rich in gold cord and lace. Schools were built, but in line with Spanish custom—and indeed with the general custom of nations of the time—only a small portion of the growing boys and girls learned to read.

Outside the towns were large plantations, upon which rice, sugar cane, and spice plants were

grown. Sugar mills were set in operation in the West Indies, and vessels bound for Spain often carried loads of the precious sweet.

Yet it was not farming, but love of gold which caught the minds of most of the Spaniards in that early period. Mines were found aplenty in Mexico and Peru, some of gold and some of silver. Pack trains of donkeys and llamas laden with gold and silver moved through the mountain passes. Millions of bars of these metals were shipped to Spain and, for a time, made that country the richest of the earth. Along with the metals, bags of pearls were sometimes shipped.

That is the brighter side of the picture. The other side would show armies of slaves at work, in the mines and on the plantations, groaning under the loads they were forced to bear. At first the slaves were Indians, but they did not prove the best of workers. Their proud spirits rebelled against forced labor. When they fought for freedom, they were put down; but their numbers were seriously cut. Part of those who were left alive, died under the strain of their burdens.

It was necessary for the Spaniards to find slaves who would be peaceful, and who would not die so quickly. These were supplied

through shipments of negroes from Africa. Portugal controlled the negro slave trade, and contracts were let for the bringing of four thousand black men to the New World each year. By the sale of these, the merchants of Portugal obtained a share of the Spanish spoil; but the slaves proved to be worth much more than their cost to the masters.

By the year 1570, there were about 160,000 Spaniards in America. Many of the men married Indian women, and the half-breed population constantly grew. At the present time we find in Latin America persons of curiously mixed Spanish, Indian, and Negro blood.

The city of St. Augustine was started in Florida in the year 1565. It is the oldest city in the United States which has had a continued life, though Spaniards made attempts to settle in our country before the date mentioned.

The Nation's strength is in its people

GROVER CLEVELAND

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